

HISTORICAL GEOGRAPHY OF THE BIBLE

D. O. TEASLEY

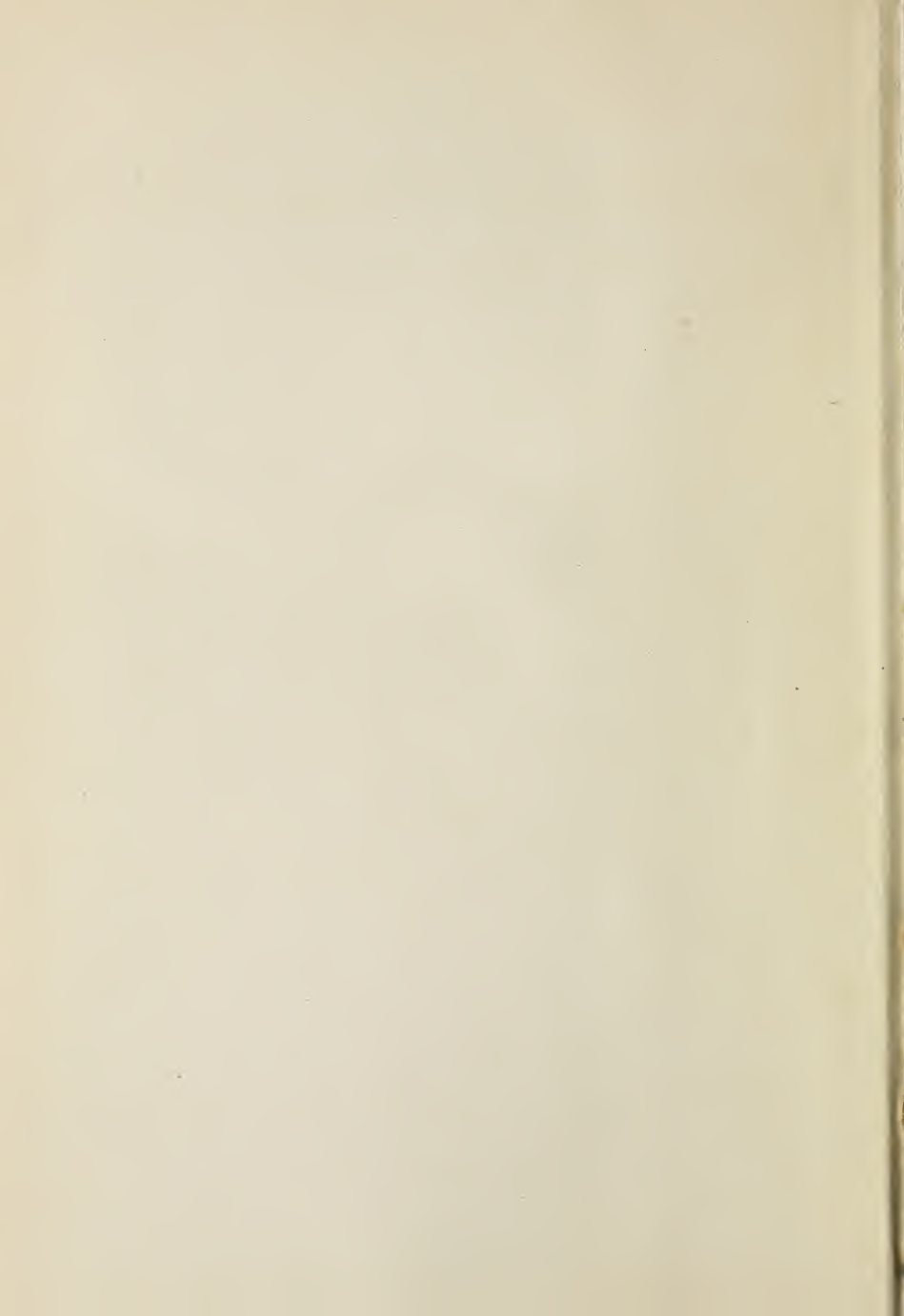


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Historical Geography of the Bible

BY D^r O. TEASLEY



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Anderson, Indiana, U. S. A.

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No. 1

PREFACE

The great importance of Bible Geography appears when we consider that the correct understanding of the Sacred Narrative is often dependent upon a knowledge of geographical locations. No geography is so valuable to us as that connected with the Holy Scriptures, and yet I think we are safe in saying that it is the least studied of all geography.

When we read of a city, an empire, a mountain, a plain, a river, or a sea, we naturally form some idea of its location. To form right ideas of such things is an inestimable help to the understanding of the events of the Bible, and to form wrong ideas of geographical locations often leads to error in the interpretation of the Scriptures.

The contents of the following pages should not prove tedious nor uninteresting, for every place under consideration is in some way related to the history of the chosen people of God, and most of the places are associated directly or indirectly with the walks and works of our Master. The minutest details connected with the sacred narratives of the Bible seem important and alive with interest to those who love and long for truth.

The plan of this book is to combine just enough of history with geography to make the latter interesting and profitable. The Bible student will find a good wall map of Palestine invaluable as an accompaniment of this volume.

The contents of this volume were first prepared as a text-book in Bible Geography and used by the writer in teaching a class of about eighty young men and women. At the request of many who happened to see those lesson sheets, the course is now given to the public, in this form.

Anderson, Ind.

D. O. Teasley.

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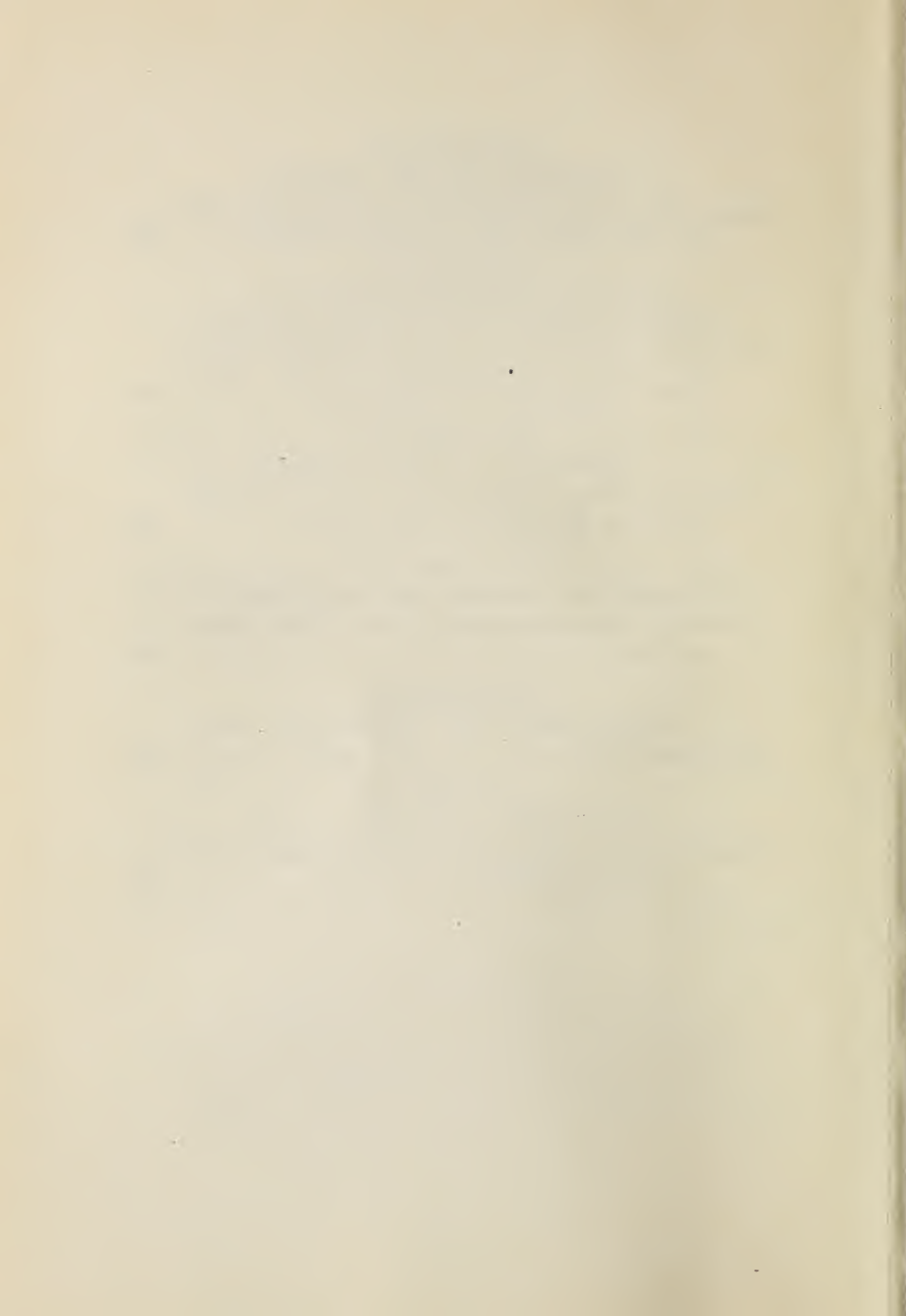
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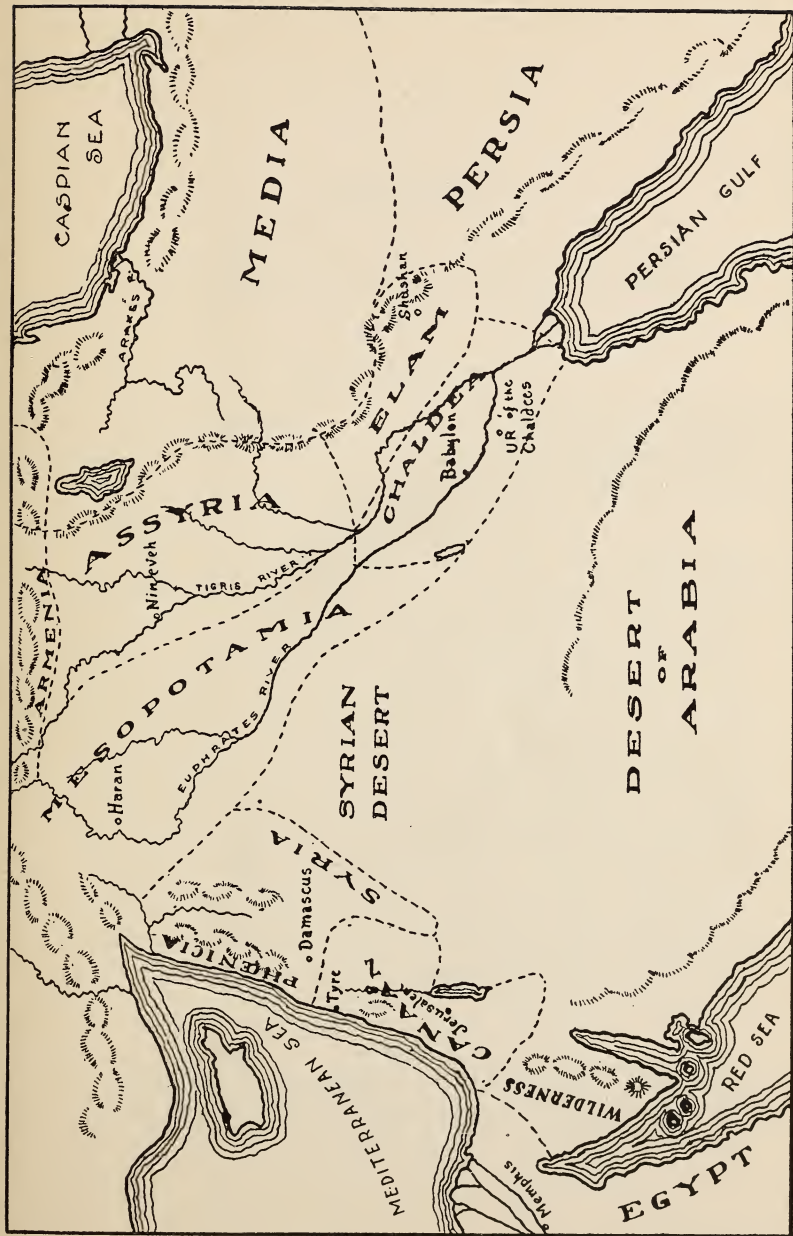
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MAP OF THE OLD TESTAMENT WORLD



CHAPTER I

THE OLD TESTAMENT WORLD

BOUNDARIES

The boundaries of the Old Testament World can not be given with any great degree of accuracy, but the following outline will be found sufficient for all practical purposes.

The eastern boundary of the Old Testament World was not far from a line drawn from the eastern side of the Caspian Sea to the southeastern end of the Persian Gulf. The Mediterranean Sea and the river Nile form its western boundary. The northern boundary is approximately marked by a line drawn east and west just north of Mt. Ararat, and its southern boundary is marked by a line drawn due east from the northern end of the Red Sea. The term "Old Testament World" as used in the following pages, therefore, will conform to the foregoing description and to the accompanying map.

AREA

The entire history of the Old Testament World, covering a period of more than four

thousand years, and full of importance, was confined to an area somewhat less than one-half that of the United States, excluding Alaska. The area aggregates about 1,200,000 square miles. Of this 1,100,000 square miles was occupied by large bodies of water. Nearly two-thirds of the land is a vast and uninhabitable desert. This brings the area actually occupied by man down to less than one-eighth that of the United States.

SEAS

The Old Testament World includes six seas, four of which are mentioned in the Old Testament.

The Red Sea (Exod. 15:4; Num. 33:10) lies in the southwestern portion of the Old Testament World. At its northern end it has two arms, the larger of which, the Gulf of Suez, lies to the west. This arm is generally supposed to be that portion of the Red Sea crossed by the Israelites in their exodus from Egypt. The smaller arm, to the eastward, is the Gulf of Akabah. Between these two arms the Israelites spent most of the forty years of wandering.

The Mediterranean Sea, called in Joshua "the great sea toward the going down of the sun," is the largest body of water in the Old Testament World. It formed a part of the western

boundary and stretched away into what was then the unknown regions of the west.

The Dead Sea, called in the Bible "the great sea of the plain" and "salt sea" (Deut. 3:17; Josh. 18:19), is 1,290 feet below the level of the Mediterranean. This sea lies at the lower end of the Jordan Valley and receives the waters of the Jordan. Below it, leading to the eastern arm of the Red Sea, is the Arabah, a continuation of what above the sea is the Jordan Valley. It was once believed that the Dead Sea marked the site of Sodom and Gomorrah, the destroyed cities of the plain.

The Sea of Galilee, sometimes called "Lake of Gennesaret," lies north of the Dead Sea in the valley of the Jordan. The river Jordan flows through the Sea of Galilee.

Two more seas of the Old Testament—the Caspian Sea and the Persian Gulf—yet remain to be noticed. These, however, are not mentioned in the Bible.

The Caspian Sea, the largest body of water on the globe that is entirely surrounded by land, occupies the northeastern corner of the Old Testament World.

The Persian Gulf lies on the southern border of the Old Testament World, and is the outlet of its great river—the Euphrates.

MOUNTAIN RANGES

Five great mountain ranges have their origin in the land of Armenia.

The Ararat Mountains are a lofty range lying west of the Caspian Sea. One of the mountains of this range is the traditional resting-place of the ark (Gen. 8:4). The mountain known to Europeans and Americans by this name has a double peak, one considerably higher than the other, towering in majestic grandeur from the valley of Aras, the ancient Araxes. These two peaks are about seven miles distant from each other. The higher peak is called Greater Ararat. The smaller peak, called Lesser Ararat, is lower by 4,000 feet. Greater Ararat rises to an elevation of 17,260 feet above the level of the sea and about 14,000 feet above the plain of Araxes, and is covered with perpetual snow for about 3,000 feet. On this mountain, according to tradition, Noah planted his vineyard. Many attempts have been made to reach the top of Mt. Ararat, but few persons have gotten beyond the limit of perpetual snow. A French traveler, Fournefort by name, in the seventeenth century, persevered in the face of many difficulties, only to be defeated in the end. The difficult feat was finally accomplished by Dr. Parrot, a German in the employ of Russia. Later, a Mr. Antonomoff also reached the summit. The ascent of

the mountain by these two gentlemen is stoutly denied by the natives, especially by the inmates of a neighboring convent, who are firm in the belief that in order to preserve the ark no one is allowed to ascend the mountain.

The Caspian Range branches off from Mt. Ararat, bends around the southern end of the Caspian Sea, and extending eastward, forms the northern boundary of Media.

The Zagros Range of mountains extends from Ararat in a southeasterly direction to the northern shores of the Persian Gulf, and then follows the gulf along its eastern shore. This range forms the eastern watershed of one of the "twin rivers," the Tigris.

The Lebanon Range branches off from the western side of the Ararat Group and extends in a direction a little west of south, through Syria, Palestine, and the Sinaitic peninsula. In Syria it is divided into two ranges—Lebanon on the west of the Jordan, and Anti-Lebanon on the east. Its highest peak is Mt. Hermon, which rises 9,000 feet above the Mediterranean. Toward the southern end of this range is Mt. Sinai, where the Lord delivered the law to Moses. The mountains of this range are more closely associated with Bible history than those of any other range.

The Taurus Range.—The Taurus Mountains

also branch from Ararat. Taking a westerly direction, they follow the southern boundary line of Asia Minor.

RIVERS

The rivers of the Old Testament, excepting the Nile, have their rise in the mountain chains which start from the highlands of Armenia. The first two rivers that we shall mention are associated with Eden, the primitive home of the human family.

The Tigris, called in the Bible "Hiddekel," rises in the Ararat Range and flows in a southeasterly direction 1,146 miles, where it unites with the Euphrates about 100 miles from the Persian Gulf. (The distance from the junction of these rivers to the gulf was anciently much less than 100 miles. The rivers are constantly bearing away the earth from the highlands and depositing their burden along the border of the gulf, thus increasing the distance from the conflux of the rivers to the gulf at a rate of about 75 feet a year.)

The Euphrates, meaning "the fruitful river," the great river of the Old Testament World, rises on the southern slope of Ararat. It flows westward, then southward, and finally southeasterly to where it meets the Tigris, with which it empties into the Persian Gulf. The stream

formed by the union of the Euphrates and the Tigris is called Shoat-el-Arab. The Euphrates at Babylon is nearly a mile wide. Though it flows through a waterless desert for about 800 miles, yet it overflows its banks every year, sometimes rising as high as twelve feet. This overflow is caused by the mountain streams which flow into it before it reaches the desert. The Euphrates is navigable for 1,200 miles from its mouth. This river is of great importance in Bible history. It is associated with Eden, the first home of our foreparents and the place of their sad fall; it marked the eastern boundary of the land promised to faithful Abraham; and on its banks, in the province of Babylon, the Jews spent their seventy years of captivity.

The River Jordan, described more particularly in a future chapter, rises at the foot of Mt. Hermon and flows southward between the Lebanon and Anti-Lebanon ranges into the Dead Sea. It is one of the most important rivers mentioned in the Bible.

The River Nile, the great river of Africa, rises in the center of the continent and flows northward into the Mediterranean Sea (Gen. 41:1; Exod. 2:3). This great river is probably the second longest river in the world, its entire length being estimated by some at 4,000 miles.

The course of the stream is now known for about 3,300 miles. It is connected with the earliest history of the Egyptians and the Israelites (Exod. 2:3; 7:20; Num. 11:5; Psa. 105:29; Jer. 46:7; Zech. 14:17, 18). One great peculiarity of the river is its annual overflow, caused by the periodical tropical rains. It begins to rise about the last of June, and at Cairo sometimes rises to a height of twenty-four feet. The overflow of the Nile brings a rich sediment of soil, which is deposited over all the country reached by the waters. As some one has remarked, "Egypt is the gift of the Nile."

The Araxes, though included in the boundary of the Old Testament World, is not mentioned in the Bible. It rises in the northern section of the Ararat Range, and, flowing in an eastwardly direction, empties into the Caspian Sea.

Smaller streams west of the Jordan will be mentioned under Palestine.

CHAPTER II

THE OLD TESTAMENT WORLD—

Continued

NATURAL DIVISIONS

The natural divisions of the Old Testament World are somewhat similar to those of the United States of America. We have: first, the eastern slope, from the Zagros Mountains eastward to the great salt desert; secondly, the great central plain, which is mostly a desert, lying between the Zagros and Lebanon ranges; thirdly, the western slope, lying between the Lebanon Range and the Mediterranean Sea. This last division is the most closely connected with Bible history.

LANDS

The lands of the Bible are not easily bounded, and their names have varied at different periods; but their general location can be given with sufficient exactness to be of great value in our study. We shall notice them according to the natural divisions of the country.

I. On the eastern slope we find:

1. *Armenia*, between Mt. Ararat and the Caspian Sea (2 Kings 19:37).

2. *Media*, lying south of the Caspian Sea (2 Kings 17: 6; Isa. 21: 2).

3. *Persia*, south of Media and northeast of the Persian Gulf (Ezra 1: 1; Dan. 5: 28).

II. In the central plain are four lands:

Between the Zagros Mountains and the river Tigris are:

1. *Assyria*, on the north (2 Kings 15: 19; 17: 23).

2. *Elam*, on the south (Gen. 14: 1; Isa. 11: 11).

Between the Tigris and the Euphrates are:

3. *Mesopotamia*, on the north (Gen. 24: 10; Deut. 23: 4).

4. *Chaldea*, on the south (Jer. 51: 24; Ezra 5: 12).

Between the river Euphrates and the Lebanon Range is the great desert.

III. On the western slope are:

1. *Syria*, between the Euphrates on the north and Palestine and Phœnicia on the south and west.

2. *Phœnicia*, a narrow strip west of Syria, lying between Mt. Lebanon and the Mediterranean Sea.

3. *Palestine*, or the Holy Land, lying south of Syria and Phœnicia along the Mediterranean and extending to the Sinaitic wilderness on the south.

4. *The Wilderness*, a barren desert south of Palestine, lying between the arms of the Red Sea, and called the Wilderness of the Wandering, or the Peninsula of Sinai (Exod. 13: 18; Deut. 1: 19).

5. *Egypt*, in the northeastern corner of Africa, is the land of Pharaohs, where the Israelites were held in bondage (Gen. 12: 10; 37: 28).

EMPIRES

Seven great empires occupied this territory successively during the period of the Old Testament history:

1. *Old Babylonia*, dating back probably as far as the time of Abraham.

2. *The Kingdom of Egypt*, the origin of which is lost in antiquity.

3. *Assyria*, one of whose kings carried the Israelites into captivity (2 Kings 17: 6).

4. *New Babylonia*, or *Chaldea*, the great kingdom of Nebuchadnezzar, the capital of whose empire was great Babylon, on the Euphrates. This is the king who captured Jerusalem and carried the Jews to Babylonia, where they spent seventy years in captivity.

5. *The Medo-Persian Empire*, under king Cyrus, whose decree ended the Babylonian captivity. Xerxes, probably the Ahasuerus of the

Book of Esther, was also a great king of this empire.

6. *The Kingdom of Greece*, in connection with which should be remembered Alexander the Great, who appears in Daniel's prophecy as the "notable horn" of the "he goat" (Dan. 8:5).

7. *The Roman Empire*, seventh and last empire of Old Testament times and successor to the kingdom of Greece. This kingdom was the world-power at the close of Old Testament history and at the time of the birth of Christ.

PRINCIPAL PLACES AND CITIES

Only the principal places and cities connected with Old Testament history will be mentioned here.

Eden is the first locality mentioned in the Bible, but its exact location is unknown. The plains of Babylon are called "Edin" in the ancient Sumerian language of the country, and the word was adopted by the Semitic Babylonians in the form of "Edinu." The Bible tells us that the beautiful garden in which our foreparents were placed was eastward in Eden, but leaves us entirely in the dark as to the exact location of Eden. Its most probable location is somewhere between the highlands of Armenia and the Persian Gulf. Some have supposed that Eden was located at the junction of the Tigris

and the Euphrates. This, however, is little more than conjecture. One thing of which we are reasonably certain is that Eden was associated with the Tigris and the Euphrates (Gen. 2:14). The river Hiddekel agrees in its description with the Tigris.

Ur and *Haran* (Gen. 11:31) will be remembered in connection with Abraham: *Ur* of the Chaldees as his native home, and *Haran* as his dwelling-place in the land of Mesopotamia.

Damascus (Gen. 15:2) is the oldest city in the world. In Old Testament times it was the capital of Syria.

Hebron, a mountain city twenty miles south of Jerusalem, was the home of Abraham after his separation from his nephew Lot (Gen. 13:18).

Sodom and *Gomorrah*, the destroyed cities of the plain, are supposed by some to have been located in the valley of the Jordan, just north of the Dead Sea; by others they are supposed to have been located below the Dead Sea. All that we are certain of is that they were somewhere in this neighborhood, since Abraham from Hebron could see the smoke of the burning cities (Gen. 19:28).

Tyre was the metropolis of Phœnicia and the home of King Hiram, the friend of David and Solomon (1 Kings 9:11-13).

Shushan, or *Susa*, was the capital of the great Persian Empire. In this city, in the palace of Ahasuerus, Queen Esther saved the lives of her people from the decree of death that had been issued at the instigation of wicked Haman (see the Book of Esther).

Babylon was the capital of Chaldea and was situated on the river Euphrates, the river running through the city. It will be remembered that Jerusalem was destroyed by the kings of Babylon and that many of the Jews were carried captive to this city. Among them were Daniel, who was cast into the den of lions; and Shadrach, Meshach, and Abednego, who were cast into "the burning fiery furnace."

Nineveh, capital of Assyria, was situated on the Tigris. In connection with this city will be remembered the experience of Jonah. (Read the Book of Jonah.) This city was cursed by the prophet Nahum. (Read Nahum, chaps. 1-3.)

Memphis (Hosea 9:6), situated on the river Nile, was the earliest capital of Egypt.

Jerusalem, capital of Palestine, is the most important city connected with the history of the Bible. Before the conquest of Canaan by the Israelites it was in the possession of the Jebusites. It was the capital of David's and Solomon's kingdom and the place of the temple of

the Lord. It is called the "city of the great King," and "the joy of the whole earth" (Psa. 48:2).

CHAPTER III

SETTLEMENT OF NOAH'S POSTERITY
AND REPEOPLING OF THE WORLD
AFTER THE FLOOD

Of the settlement of Noah's sons and the re-peopling of the world after the flood we have no detailed account. The best record we have is that given in the tenth chapter of Genesis. The Bible history is concerned mostly with the Hebrew race. Egypt, Assyria, and other nations are mentioned only as they come in contact with the Hebrews. The settlement of the three sons of Noah—Shem, Ham, and Japheth—are, to speak in a general way, as follows:

The descendants of Shem settled mainly to the north and east of the Red Sea. Another of their settlements was northeast of the Persian Gulf, and still another, along the northeastern shore of the Mediterranean.

The descendants of Ham settled in the north of Africa, their territory being bounded on the north by the Mediterranean and on the east by the Red Sea. Three other places generally supposed to have been peopled by the descendants

of Ham are eastern Arabia, the great Mesopotamian Valley, and a narrow strip along the eastern shore of the Mediterranean.

The descendants of Japheth occupied Asia Minor and the coast lands of the Mediterranean Sea, called in Gen. 10:5 the "isles of the Gentiles." Thence they spread northward over the whole continent of Europe and a part of Asia.

We will notice the descendants of the three sons of Noah and their locations as given in the tenth chapter of Genesis.

JAPHETH

"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10:2-5). We notice here seven sons, or families, from whom came the Japhetic nations. The peoples who descended from Japheth belonged to what is called the Aryan, or Indo-European race. We will now take up the sons of Japheth in order as given in the text just quoted:

1. *Gomer*.—There were three sons of Gomer:

Ashkenaz, Raphath, and Togarmah. The descendants of Gomer are mentioned in Ezek. 38:6 as opposed to the Israelites after their captivity. It is supposed that the Welsh, Gaelic, Irish, and French are descendants of Gomer.

2. *Magog*, called Gog in Ezek. 38:3. The prefix "Ma" is supposed to have meant land, so Magog would mean the land of Gog.

3. *Madai* in the Scriptures is translated Medes, to whom belongs the Sanskrit language. Sanskrit is the ancient tongue of the people of Hindustan, or India.

4. *Javan*.—In the Hebrew writings this word applies to the Greeks, especially to the Ionians. There were four sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

5. *Tubal*.—Josephus identifies the posterity of Tubal with the Iberians, inhabitants of a tract of country between the Caspian and Euxine seas.

6. *Meshech* is often mentioned in the Scriptures in connection with Tubal, which would seem to indicate that they inhabited adjacent territories. In Ezek. 38:2, 3 Meshech and Tubal appear as allies of Gog. In Ezek. 27:13 Meshech is mentioned with Javan and Tubal as merchants in slaves and brass who traded with the Tyrians. Meshech is spoken of in Psa. 120: 5-7 as a quarrelsome enemy of peace.

7. *Tiras* is usually identified with the Thracians southwest of the Black Sea. There is little evidence for this conclusion, however, it being founded on a slight similarity in the names.

HAM

The word "Ham" signifies heat, or hot, and is supposed by some to allude to the climates which most of his posterity were to occupy.

"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim. And Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and

the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations'' (Gen. 10: 6-20).

It will be noticed that the descendants of Ham are named more particularly than those of Japheth. The reason for this is that they rose to more prominence in early history than did the nations which descended from Japheth.

The Hebrews were brought into closer relation with the descendants of Ham than with those of Japheth, sometimes as friends, sometimes as enemies. As mentioned elsewhere, the descendants of Ham settled in the great Mesopotamian Valley. There were four sons of Ham:

1. *Cush*.—This word throughout the Bible is translated Ethiopia. Generally, Cush, or Ethiopia, refers to the region of Abyssinia, though in some cases reference is made, undoubtedly, to some eastern settlement of Cush, probably in Mesopotamia. From Jer. 13: 23 it would seem that the Ethiopian negro is a descendant of Cush. There were six sons of Cush: Seba, Hav-

ilah, Sabtah, Raamah, Sabtechah, Nimrod. The last named was a mighty hunter before the Lord and the founder of the earliest Babylonian empire.

2. *Mizraim*.—This word literally means the two Egypts, namely, Upper and Lower Egypt. To Mizraim were born seven sons: Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Caphtorim.

3. *Phut*.—This word has sometimes been translated Libya, and may refer to that section of northern Africa.

4. *Canaan*.—The descendants of Canaan were the Canaanites, the ancient inhabitants of Palestine, so familiar to Bible readers. The sons of Canaan are mentioned in Gen. 10:15-18, before quoted. Sidon, a northern seacoast town of Palestine, was named after the first son of Canaan.

SHEM

“Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah, and Salah begat Eber. And unto Eber were born two sons: the name

of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations'' (Gen. 10: 21-31).

Shem, though introduced last, was the eldest son of Noah. The reason of his being mentioned last is that he was the father of the race from which came the Hebrews, the principal nation of Bible history. Mention of him in this order serves as a fitting introduction to the narrative that follows. Shem was the father of five great races:

1. *Elam*, the ancestor of the Elamites, who possessed the region east of the Tigris and the Persian Gulf.

2. *Asshur* was the ancestor of the Assyrians, whose location was on the Tigris, and who had Nineveh as their capital.

3. *Arphaxad* was the ancestor of Abraham and was supposed to have been the ancestor of

the Chaldeans, whose home was on the Persian Gulf. The descendants of Arphaxad are named in Gen. 10:24-29. One of the grandsons of Arphaxad is worthy of mention here, namely, Eber, whose name seems to be the origin of the word Ebrew, or as it is commonly written, Hebrew. Eber's son Joktan is supposed to have been the father of the Arab tribes.

4. *Lud* is believed by many scholars to refer to the Lydians, who occupied the southwestern border of Asia Minor, and whose empire was conquered by Cyrus, the great Persian general.

5. *Aram*.—This word in the Bible is rendered Syria. To Aram were born four sons. They are:

(a) *Uz*, whose land was the northern part of Arabia, bordering upon Chaldea. It will be remembered that "there was a man in the land of Uz, whose name was Job." Though it seems most probable that Job lived about the time of Abraham, yet it is often supposed by the ordinary reader that he lived at a later date.

(b) *Hul* was supposed to have occupied the country in Palestine on Lake Merom, which is even now called the land of Hulah.

(c) *Gether*, of whose people no satisfactory traces have been found.

(d) *Mash*.—In 1 Chron. 1:17 this name appears as Meshech. The exact location of the descendants of Mash is not fixed with any great degree of certainty, but is supposed to have been a mountain region branching east from the Great Taurus Range.

CHAPTER IV

JOURNEYS OF THE PATRIARCHS

With the twelfth chapter of Genesis a change takes place in the subject of Bible history. Before this the history deals with the entire human race, but now it becomes concerned principally with Abraham and his descendants. In describing the journeys of the three patriarchs, we shall take them in their most natural order: Abraham, Isaac, and Jacob.

JOURNEYS OF ABRAHAM

Abraham was the son of Terah, a descendant of Shem, eldest son of Noah. He was born in Ur of the Chaldees. The journeys of Abraham extended over the greater portion of the lands of the Old Testament World, from Chaldea in the east to Egypt in the west.

From Ur to Haran (Gen. 11: 27-31).—"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." Abraham, at this

time called Abram, with his father's family left Ur of the Chaldees, intending to go to the land of Canaan, but for some reason he stopped in Haran. Here his father died.

From Haran to Shechem (Gen. 12:1-9).—After the death of his father, Abram left Haran at the command of the Lord and pursued his journey to the land of Canaan. He first settled at Sichem (Shechem) in the plain of Moreh. Here the Lord appeared to him and said, "Unto thy seed will I give this land."

From Shechem to Bethel.—Having builded an altar unto the Lord, Abram then moved on to a mountain between Bethel and Hai. There he builded another altar and called upon the name of the Lord.

Journey to Egypt.—Taking his leave from Bethel and Hai, Abram journeyed "still toward the south." "And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land" (Gen. 12:10). When Abram was about to enter Egypt, it occurred to him that the great beauty of Sarah, his wife, might tempt the great Egyptian monarch to kill him on her account; so he instructed her to say that she was his sister. Abram's fears were well-founded; for when he had entered Egypt, the Egyptians "beheld the woman that she was very fair"; and word soon

came to Pharaoh, who commanded Sarah to be brought before him. A plague was sent on Pharaoh, and he learned that the beautiful woman was the wife of Abram. At this Pharaoh was angry with Abram and rebuked him for saying that Sarah was his sister and sent them out of the land.

From Egypt to Bethel.—Being commanded by Pharaoh to quit the country, Abram, with great possessions, left Egypt and returned by the south of Palestine to his former encampment between Bethel and Hai. Here, at the altar he had formerly made, Abram again called on the name of the Lord. Until this time Lot, Abram's nephew, had journeyed with him; but as both had extensive flocks and herds, the land was not able to support them both. "For their substance was great, so that they could not dwell together." About this time there arose a strife between the herdsmen of Abraham and those of Lot. Abram and his nephew decided to part in peace. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Gen. 13:8). Abram gave Lot his choice, saying, "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go the right; or if thou depart to the right

hand, then I will go the left'' (Gen. 13: 9). After due consideration, Lot chose the plain of Jordan as a place well suited for his herds. And "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom'' (Gen. 13: 12).

From Bethel to Hebron.—"Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord'' (Gen. 13: 18).

Abram's Pursuit of the Elamites (Genesis 14).—At this time the early Babylonian empire was at the height of its glory. Amraphel, Arioch, Chedorlaomer, and Tidal—all Eastern kings—waged war with the aboriginal races east of the Jordan. The latter, led by five of their kings, were defeated in the battle on the field of Siddim, or the valley of the salt (Dead) sea. The Eastern kings then plundered the cities of the plain. "And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed'' (Gen. 14: 11, 12). One who had escaped from the hands of the enemy came to Abram and informed him that Lot had been taken captive; whereupon Abram armed three hundred and eighteen of his trained servants and pursued the enemy as far as Dan. There

he attacked them by night, smote them, and pursued them as far as Hobah, which is on the left of Damascus. "And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale" (Gen. 14: 16, 17). The king of Sodom went out to meet Abram. Melchizedek, king of Salem, also went to meet Abram and blessed him, saying, "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Gen. 14: 19, 20). The king of Sodom offered Abram all the goods which he had rescued from the kings of the East, but Abram modestly refused to accept anything, except such provisions as his army needed.

Removal from Hebron to the South Country.—After the destruction of the cities of the plain, Abram (henceforth called Abraham) journeyed from Hebron toward the south country and dwelt "between Kadesh and Shur, and sojourned in Gerar."

Settlement at Beersheba.—The first mention of Beersheba is made in Gen. 21: 14. After the

birth of Isaac some difficulty arose between Sarah and Hagar, her handmaiden, on account of the bad conduct of Ishmael, Abraham's son by Hagar; and Sarah requested Abraham to cast out Hagar and her son. It grieved Abraham to do so, but after being instructed by the Lord he sent Hagar and her son away. "And she departed, and wandered in the wilderness of Beersheba." "Beersheba" means the "well of oath," and was so named on account of an oath of fidelity taken there by Abraham, who swore to be true to Abimelech (Gen. 21: 22-32). Here Abraham spent most of his later years. He made several journeys, but after each one we find him again encamped at Beersheba.

The Journey of the Offering.—"And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22: 1, 2, R. V.). Early the next morning after receiving these solemn instructions Abraham arose and prepared to go on his journey, taking with him his son Isaac to offer as a burnt-offering in the land of Moriah. A Samaritan tradition would have us believe that it was Mt.

Gerizim. The general view, however, fixes the place as Mt. Moriah, at Jerusalem, where in after-years was erected the temple of the Lord. Here Abraham was to be tried by the offering of his son. The story is well known: God having stayed Abraham's hand from slaying his son and having provided a ram for an offering. After this test of faith, Abraham returned to his family at Beersheba.

The Return to Hebron, the Family Burying-place.—At the age of one hundred and twenty-seven years Sarah died, and “Abraham came to mourn for Sarah, and to weep for her.” Sarah died at Hebron in the land of Canaan. There Abraham purchased a burying-place—the cave of Machpelah—from the children of Heth. For this cave Abraham gave four hundred shekels of silver: according to some authorities about \$250 or \$300 in our money. This cave is covered at the present time by a Mohammedan mosque and sacredly guarded against the intrusion of travelers. The last days of Abraham's life may have been spent at Hebron or at Beersheba. He was buried in the family sepulcher at Hebron.

JOURNEYS OF ISAAC

The life of Isaac was longer than that of his father, Abraham, or of his son Jacob; but it was spent in a comparatively small range of terri-

tory and seems to have been much less eventful.

Beerlahairoi.—The first home of Isaac is supposed to have been at Beerlahairoi, an unknown locality in the south of Palestine, near Kadesh.

Gerar.—On account of a famine that arose in the land, Isaac went to Gerar, in the land of the Philistines. Here the Lord appeared to him and warned him against going down into Egypt, which he might have done, following the example of his father. The Lord said to Isaac: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And Isaac dwelt in Gerar" (Gen. 26:3-6).

Rehoboth.—Probably on account of strife between Isaac's servants and the herdsmen of Gerar, Isaac removed thence and came to a place called Rehoboth.

Beersheba (Gen. 26:23-25).—We next find Isaac at Beersheba. After he had come to Beersheba, the Lord appeared to him by night and confirmed to him the promise made to his father

Abraham, saying, "Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." Isaac dwelt at Beersheba for some time; and Abimelech, king of the Philistines, went up from Gerar and made a covenant with Isaac in which each agreed to do the other no hurt. "We saw certainly," said Abimelech, "that the Lord was with thee." It was while Isaac was living at Beersheba that the strife arose between his two sons, Jacob and Esau (Genesis 27).

Hebron (Gen. 35: 27).—Finally, we find Isaac at Hebron, the ancient home of his father. Here, at the age of one hundred eighty years, he died and "was gathered unto his people."

JOURNEYS OF JACOB

The life of Jacob is related with more detail than either the life of Abraham or that of Isaac. Yet we encounter considerable difficulty in tracing his journeys.

Lahairoi.—Jacob was born with his brother Esau probably while his parents dwelt at the well Lahairoi.

Beersheba seems to have been the home of Jacob and his parents when he and his mother, by a well-known act of strategy, deprived Esau of the father's blessing.

Flight from Beersheba to Haran.—After depriving his brother Esau of the father's blessing, Jacob, fearing the anger and the hatred of his brother, fled from Beersheba and started on his long journey toward Haran.

The Lodging at Bethel.—At Bethel he tarried over night. Taking a stone for his pillow, he fell asleep and dreamed that he saw a ladder set upon the earth, the top of which reached to heaven, and the angels of the Lord ascending and descending upon it. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28: 13-15). These last verses will be recognized as a repetition of the promises God had formerly made to Abraham and to Isaac.

Arrival at Haran.—Leaving Bethel, Jacob continued his journey until he came to Haran in

Padan-aram, a distance of about 250 miles from Beersheba. Here he remained for some time and gathered much goods and married his two wives, Leah and Rachel.

The Return to Canaan (Genesis 31-33).—Having married Laban's two daughters, for whom he had served fourteen years, and having gathered large herds, Jacob departed to return to Canaan. It was an eventful journey, during which he was comforted by a vision of angels, wrestled with the angel of God, and finally was reconciled to his brother Esau. At Shalem, near Shechem, he rested in the land of promise.

Shechem to Bethel (Genesis 34, 35).—Difficulties that arose between the sons of Jacob and the Shechemites caused Jacob and his family to move farther south. At the command of the Lord, Jacob journeyed to Bethel, where he made an altar unto the Lord and commanded his family to put away all strange gods.

Departure from Bethel.—Leaving Bethel, he came to Ephrath, or Bethlehem. During this journey Rachel, his beloved wife, died. "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. 35: 19, 20).

Arrival at Hebron.—"And Jacob came unto Isaac his father unto Mamre, unto the city of

Arbah, which is Hebron, where Abraham and Isaac sojourned" (Gen. 35:27). Isaac, being now "old and full of days," died; and Esau and Jacob buried him in the family sepulcher. It was while Jacob was living at Hebron that his son Joseph was sold as a slave to the Midianites and carried into Egypt.

The Descent into Egypt.—On account of a great famine which arose in the land, Jacob sent his sons into Egypt to buy corn. "Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: **get you down thither**, and buy for us from thence, that we may live, and not die" (Gen. 42:1, 2). While in Egypt they were recognized by their brother Joseph, who was then prince of Pharaoh's house. At the invitation of his son Joseph, Jacob and all his house went down into Egypt and dwelt in the land of Goshen. Here the Israelites were held in bondage for more than four hundred years.

The Funeral Procession (Genesis 50).—Jacob, realizing that his time had come to die, called to him his sons and gave them his last solemn charge. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was

gathered unto his people." After his death his body was embalmed. Obtaining permission from Pharaoh, Joseph, with many servants and elders of Egypt, and all the house of Joseph, and his brethren and his father's house, went up with chariots and horsemen, a very great company, and buried their father in the cave of the vale of Machpelah at Hebron, the place where Abraham and Isaac and others of their family had been buried.

CHAPTER V

LANDS OF THE SOJOURN AND OF THE
WANDERING

In the preceding chapter, you will remember, we followed Jacob in his last journey to the land of Egypt. After the death of Jacob, his descendants—the twelve tribes of Israel—remained in the land of the Pharaohs for many years. “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them” (Exod. 1:7). At the time when they left Egypt there were 603,550 men of war.

EGYPT—THE LAND OF THE SOJOURN

Names.—The most common Bible name is Mizraim, which is in the plural form. Three times it is referred to as “the land of Ham” (Psa. 105:23, 27; 106:22). The present name, “Egypt,” was given by the Greeks. The ancient Egyptian name is “Kem” or “Chem,” meaning black, from the color of the soil.

Location and Boundaries.—Egypt is situated in the northeastern extremity of Africa. Unlike

many other lands, its limits appear to have been nearly the same in all ages. It is bounded on the north by the Mediterranean; on the east by Palestine, Arabia, and the Red Sea; on the south by Nubia; and on the west by the great desert.

Natural Features.—Excluding the sandy and rocky wastes, Egypt has two natural divisions: the delta, or Lower Egypt, and the Nile Valley, or Upper Egypt. These two divisions account for the plural form of the ancient name “Mizraim,” meaning “the two Egypts.” Lower Egypt, in the delta of the Nile, is a vast triangular plain extending along the Mediterranean for about two hundred miles and up the Nile for one hundred miles. The valley of the Nile, in Upper Egypt, is from two to ten miles wide and is very fertile.

The Nile has been in all ages the chief natural feature of Egypt. Without it Egypt would be nothing but a barren desert. Its sources are in the great lakes of central Africa. The main stream is the White Nile, so called on account of the color of the mud it brings. In Nubia it receives its principal tributary, the Blue Nile, which rises in Abyssinia. During the last 1,500 miles of its course the Nile receives no tributary, and yet it reaches the Mediterranean a mighty river. Its annual overflow, due to the rains in central Africa, brings down new soil, thus keep-

ing the land ever new and extremely fertile. The Nile was worshiped by the ancients, probably because it blessed their land with new soil each year. The seven years of famine in the days of Joseph may have been caused by the failure of the Nile to overflow its banks.

On each side of the country is a barren desert of drifting sand. In Lower Egypt the country is intersected by branches of the Nile and numerous canals, and in Upper Egypt the narrow fertile valley of the Nile is closely hemmed in by rocky cliffs. Lower Egypt is now covered with groves of palm-trees and the remains of ancient cities and villages.

Climate.—The climate of Egypt is remarkably equal. The temperature varies hardly as much as fifty degrees during the year. For eight months of the year the heat is tempered by refreshing winds. In Upper Egypt clouds are seldom, if ever, seen, while mists, rain, and snow are unknown; but in Lower Egypt along the sea-coast, rain is frequent. Upper Egypt is more healthful than Lower Egypt. The most unhealthful time of the year is the latter part of autumn, when the inundated soil is drying. The heat is extreme during a great part of the year, but it is chiefly felt when accompanied by the hot winds of spring and the sultry calm of the season of the inundation. In middle winter in

Lower Egypt the general range of the thermometer is from fifty to sixty degrees Fahrenheit in the afternoon shade. In the hottest seasons of the year it is from ninety to one hundred degrees, and about ten degrees higher in the upper parts of Egypt.

Principal Products.—It is useless to speak of the products of Egypt except those which grow in the Nile Valley, which for productiveness of vegetation has no equal in the world. The most common fruits are dates of various kinds, grapes—of which the white grape is the most common variety—figs, bananas, pomegranates, apricots, oranges, peaches, lemons, melons, and olives. The vegetables are of various kinds and very common, so that we can not wonder that the children of Israel longed for them in the wilderness. The principal garden vegetables are beans, peas, spinach, onions, leeks, celery, radishes, turnips, cabbage, lentiles, parsley, gourds, lettuce, cucumbers, and coriander. The chief field products are wheat, barley, maize, rice, oats, millet, sugar-cane, and cotton.

Animals.—The animals of Egypt are not of great importance, though there are some points of interest in this connection. The absence of jungle and of forest, and the consequent scarcity of cover afforded to beasts of prey as well as to other wild animals, is partly the cause of there

being so few of them. Few birds of beautiful plumage are found, probably for the same reason. We will divide the animals into two classes: domestic animals and wild animals. Of domestic animals the camel, horse, mule, ass, sheep, and goat are the most common. Of wild animals the most common are the wolf, fox, jackal, hyena, weasel, jerboa, hare, gazelle, hippopotamus, and crocodile. The Nile abounds in fish. Insects, of which the scorpion is the most dangerous, are found in abundance. Flies, fleas, beetles, and bugs of various kinds abound in swarms and attack both man and beast. Of birds, the vulture, eagle, falcon, hawk, kite, crow, lark, sparrow, hoopoo, and the ostrich are the most common. The Cobra, cerastes, and other species of venomous snakes abound and are yet the dread of native and of traveler. Swarms of locusts occasionally sweep over the country.

Industries.—Industrial arts held a most important place among the Egyptians. Among the chief contributors to the riches of the country were the workers in fine flax and the weavers of white linen (Isa. 19:9). The linen of Egypt found its way to Palestine (Prov. 7:16). Pottery and earthenware was an important branch of the native manufactures. This industry gave employment to the Hebrews during their bondage (Psa. 68:13; 81:6; Exod. 1:14).

THE PENINSULA OF SINAI

Area and Boundaries.—The Wilderness of the Wandering is a name sometimes applied to the Sinaitic Peninsula, the region lying in a triangle bounded as follows: Egypt and the Gulf of Suez on the southwest; the Arabah and the Gulf of Akabah on the southeast; and the Negeb, or south country of Judea, on the north. On the north a line drawn east and west from the border of Egypt to the Dead Sea measures about 200 miles. The distance from the Mediterranean to the southern hills of the Sinaitic Peninsula is about 225 miles. The territory thus bounded has an area of about 22,500 square miles. To call this entire region the Wilderness of the Wandering is not exactly correct, for the Israelites did not wander over this entire country. Only the northern portion of the peninsula, strictly speaking, is the Wilderness of the Wandering.

General Description.—This entire region is a desert tableland of varying elevations. In the south the mountains rise to more than 8,000 feet above the level of the sea. The mountains of this region are wild, bare, and desolate. They have been called the Alps of Arabia. Unlike the Alps, however, they are stripped of all the clothing with which nature has so richly clad the European hills. Valuable minerals are to

be found in this mountain region. Many years before the wandering of the children of Israel in this wilderness the Egyptians came here for copper.

Physical Features.—In this region we find, to speak in general terms, two kinds of country: the mountain regions and the wildernesses.

1. *Mountain Regions.*—Toward the southern point of the triangle is a wedge-like cluster of granite mountains. They lie in such a rugged and irregular position as to scarcely admit of any systematic classification. The highest peaks are from 8,000 to 9,000 feet above the sea. Lying between the mountains are deep gorges or valleys. The mountain ranges extend down the eastern side of the Gulf of Suez and the western side of the Gulf of Akabah and meet in the southern portion of the peninsula. Some have supposed that Horeb is the name of the mountain range and that Sinai is the name of some particular mountain; others, to the contrary, have supposed that Sinai is the name of the range and that Horeb was the particular mountain from which Moses received the law. At least five mountains have at different times been pointed out as the one from which Moses received the law; but we are still left in considerable doubt concerning this question, which has been the source of protracted and animated dis-

cussion. Jebel Musa, or the Mount of Moses, situated a little northwest of the center of the Sinaitic Group, has long been considered the most probable one from which the law was given to Moses. Jebel Musa is the general name applied to a cluster of mountains two miles long and one mile broad extending northeast and southwest. At its southern extremity is a peak 7,363 feet in height, which is the traditional Mount of Moses. The peak Ras Sufsafeh, situated a little northwest of the center of the Sinaitic Group, and rising 6,500 feet above the sea, is thought by more recent authorities to be the real mountain from which the law was given.

2. *The Wilderness*.—We will take up in order each wilderness as it was passed through by the children of Israel.

Lying between the Gulf of Suez and the mountain range is a narrow plain following the coast line. The northwestern section of this plain is called the Wilderness of Etham. The children of Israel, after crossing the Red Sea, journeyed in a southeasterly direction between the mountains and the sea, passing through the southern portion of the Wilderness of Etham.

Farther south and opposite the Sinaitic group of mountains is the Wilderness of Sin. This wilderness extends twenty-five miles along the eastern shore of the Gulf of Suez. Here the

Israelites were fed with manna and quails. It is for the most part barren, but has a little vegetation.

The Wilderness of Sinai is a desert land lying adjacent to Mt. Sinai.

North of the Sinaitic Group, stretching away toward the Mediterranean, lies the "great and terrible wilderness"—the Wilderness of Paran and of Shur; the Wilderness of Paran to the south and the Wilderness of Shur to the north, bordering on the Mediterranean.

Between the Gulf of Akabah and the Dead Sea lies the Wilderness of Zin along the Arabah. Strictly speaking, the Wilderness of Paran and the Wilderness of Zin are the wildernesses of the wandering.

From the time the Israelites left Rameses, until they reached Kadesh-Barnea it can hardly be said that they were wandering; this was rather their journey toward the promised land. But after they disobeyed at Kadesh-Barnea, they were condemned to wander in the "great and terrible wilderness" for forty years.

A part of the southern portion of the Negeb, or south country, belongs to the Wilderness of the Wandering.

THE LAND OF EDMOM

Name.—The land of Edom was so called after Esau, first-born son of Isaac and twin brother of Jacob. When Esau sold his birthright to Jacob for a meal of pottage, his name was called Edom (Gen. 25:30). Hence, the country that the Lord gave Esau was called the country of Edom (Gen. 32:3). His descendants were called Edomites. The names Mt. Seir and Idumea are also given to Edom.

Boundaries.—Edom was bounded on the north by the land of the Moabites, the boundary between them being the brook Zered; on the east by the great Arabian Desert; on the south by the land of the Midianites and the Gulf of Akabah; and on the west by the Arabah, the sunken valley running north and south between the Gulf of Akabah and the Dead Sea. Some are of the opinion, however, that the land of Edom extended to the west of the Arabah and to the south of Palestine.

Physical Features.—The land of Edom was wholly a mountainous country. A line of low limestone hills skirts its western border along the Arabah; back of these the mountains rise to a height of about two thousand feet. The eastern side of the mountains slopes gradually away to the Arabian Desert. The land, though rugged and mountainous, is rich and fertile. The bless-

ing of Esau (Gen. 27:39, 40) has been abundantly fulfilled in a land of "fatness of the earth, and of the dew of heaven."

Bozrah was the ancient capital of Edom (Jer. 49:22). Selah seems to have been a prominent city and stronghold in the days of Amaziah (2 Kings 14:7). Eloth and Ezion-Geber, at the head of the Gulf of Akabah, were its seaports. At Ezion-Geber Solomon builded a navy of ships, which were manned by the servants of King Hiram (1 Kings 9:26; read also 2 Sam. 8:14).

THE LAND OF MOAB

Name and Boundaries.—Moab was the son of Lot's eldest daughter, the progenitor of the Moabites. The land of Moab was bounded on the south by the brook Zered and the land of Edom; on the west by the Dead Sea; on the north by the river Arnon; on the east by the desert. In the widest sense, the land of Moab included the region anciently occupied by the Amorites (read Num. 21:32, 33; 22:1; 26:3; 33:48; Deut. 34:1).

Territory.—Before the exodus of the Israelites from Egypt, the Moabites, after expelling the original inhabitants, had possessed themselves of the region on the east of the Dead Sea and of the Jordan, as far north as the river Jabbok. But the northern—and indeed the finest

and best portion of the territory, namely, that extending from the Jabbok to the Arnon—had passed into the hands of the Amorites, who founded there one of their kingdoms, with Heshbon for its capital (Num. 21:26). Og had established another at Bashan. Hence at the time of the exodus the river Arnon constituted the northern boundary of Moab (Num. 21:13). As the Hebrews advanced in order to take possession of Canaan, they did not enter the territory proper of the Moabites (Deut. 2:9), but conquered the kingdom of the Amorites (a Canaanitish tribe), whose territory had formerly belonged to Moab, whence the western part lying along the Jordan frequently occurs under the name of Plains of Moab (Deut. 1:5; 34:1).

Physical Features.—Excepting the Plain of Moab in the valley of the Jordan, the land of the Moabites is a mountainous country of rolling table-lands. It is well suited for pastures (see 2 Kings 3:4).

FROM EGYPT TO CANAAN

Having given the geography of Egypt, of the Wilderness of the Wandering, of the land of Edom, and of the land of Moab, we shall now give a brief sketch of the travels of the Israelites from Egypt to the promised land. There are many difficulties to encounter, and many places

can not be located. The order of the events and of the encampments is also somewhat difficult to give with certainty. The general course of their journey, however, can be traced with a degree of accuracy. We shall divide the entire journey into four parts: first, the exodus; second, the journey from the Red Sea to Kadesh-Barnea; third, the wandering; fourth, the final march.

The Exodus.—From Rameses to the Red Sea (Exod. 12-14; Num. 33:5-8) there were three encampments: Succoth, Etham, Pi-Hahiroth. Departing from Pi-Hahiroth before Baal-Zephon, they came to the Red Sea, and being now pursued by the armies of Pharaoh in the rear and shut in by the mountains and the sea, the Israelites were in great despair, and they reproached Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Exod. 14:11). "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace" (Exod. 14:13, 14). What followed is too well known to the student to be repeated in detail here. God stretched forth his

hand and delivered his people, and the Egyptians were drowned in the Red Sea.

From the Red Sea to Kadesh-Barnea.—The journey from the Red Sea to Kadesh being broken at Sinai, naturally divides itself into two smaller journeys: first, from the Red Sea to Sinai; second, from Sinai to Kadesh-Barnea.

From the Red Sea to Sinai.—After three days' journey along the eastern shore of the Red Sea the host encamped at Marah in the Wilderness of Etham. The next encampment was at Elim. Here there were twelve fountains of water and seventy palm-trees. Removing from Elim, they encamped again by the Red Sea. Here for the last time they saw the waters of the western arm of the Red Sea and the land of Egypt beyond. After their leaving camp at the Red Sea we find them next encamped in the Wilderness of Sin. The next camp was at Dophkah. Departing from Dophkah, they encamped at Alush. "And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink." Departing from Rephidim, they encamped in the Wilderness of Sinai.

The journey from Rameses to Mt. Sinai occupied about two and one-half years. The principal events that occurred at Mt. Sinai were the giving of the law (Exodus 19), worshiping and

destroying of the golden calf (Exodus 32), building and consecrating of the tabernacle (Exodus 35), numbering and organizing of the people (Numbers 1, 2).

From Mt. Sinai to Kadesh-Barnea.—After spending about one year in the vicinity of Mt. Sinai, the Israelites started again on their journey. Their course now lay in a northeasterly direction following the valleys between the mountain ranges toward the Wilderness of Paran (read Num. 10:11-13). After journeying three days (Num. 10:33) they encamped at Taberah. Taberah, meaning fire, was so named because the fire of the Lord, on account of their complaints, “consumed them that were in the uttermost parts of the camp.” The next station was Kibroth-Hattaavah (Num. 11:34), “the graves of lust,” so named because here were buried those who lusted after flesh and displeased the Lord and were smitten with a plague. The next station was Hazeroth (Num. 11:35). Here Miriam and Aaron spoke against Moses and created a dissension, as a punishment for which Miriam was smitten with leprosy, but was healed by the prayer of Moses. “And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee” (Num. 12:13). Removing from Hazeroth, they came to the mountain of the Amorites (Deut. 1:19), probably some

mountain on the border of the Wilderness of Paran (Num. 12:16). We next find the Israelites at Kadesh-Barnea (Num. 13:26; Deut. 1:19). The location of Kadesh-Barnea has been a question of long discussion. The two locations that seem to have gained the most favor with Bible students are: first, the one directly south of Palestine in the Negeb, or the south country; second, a place in the Wilderness of Zin south of the Dead Sea. From Kadesh-Barnea the twelve spies were sent northward into Canaan to spy out the land. The evil reports of ten of them caused the hosts of the Israelites to murmur against Moses and Aaron, saying, "Would God we had died in this wilderness," whereupon the Lord was displeased with them, and said: "Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which we have despised. But as for you, your carcases, they shall fall in the wilderness. And your children shall wander in the wilderness forty years, and bear your

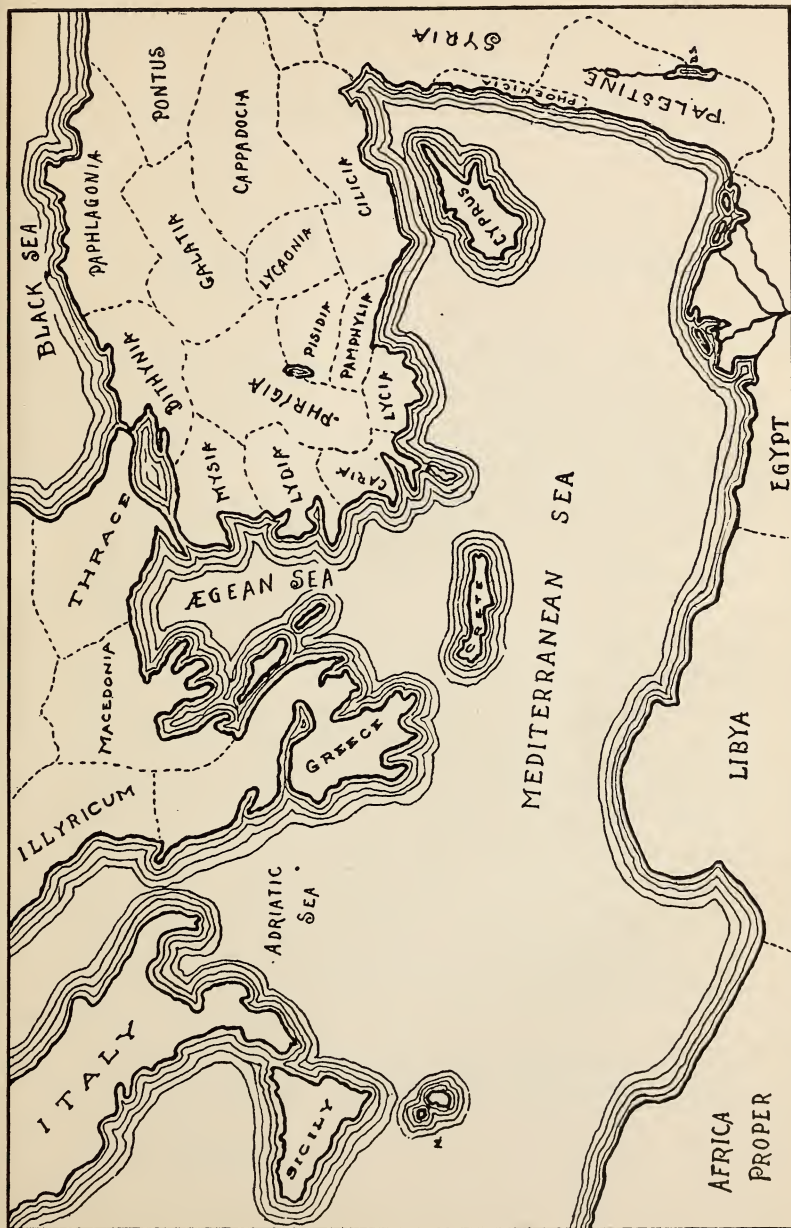
whoredoms until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise" (Num. 14: 29-34). After Moses had told the children of Israel of the Lord's displeasure and of the penalty of their disobedience, they said, "We be here, and will go up unto the place which the Lord hath promised." Moses warned them of their folly and told them that their expedition would not prosper, and said to them, "Go not up, for the Lord is not among you; that ye be not smitten before your enemies." Unheeding their leader's advice, they presumed to go out to battle. As a consequence they were miserably defeated and driven back. From this time begins properly the wandering in the wilderness. Heretofore they could hardly be said to have been wandering; they had been journeying by the direction of the Lord under the leadership of Moses from the land of bondage to the land of promise. But now, being forsaken by the Lord and defeated by their enemies, they were condemned to wander about unguided in the barren wilderness.

The Wandering in the Wilderness.—Of the forty years of wandering we have but little account. Several of the encampments are given

in the thirty-third chapter of Numbers. But their location, with the exception of two or three, has not been even guessed at. We will now divide what is known of this period into three divisions. First, from Kadesh-Barnea to Mose-roth. The latter is named in connection with Aaron's death (Deut. 10: 6), which would seem to locate the place near Mt. Hor. In this journey they passed through twelve stations, the locations of which are unknown (Num. 33: 17-30). Second, from Mt. Hor they wandered down the Arabah southward to Ezion-Geber at the head of the Gulf of Akabah. In the third section of their wanderings they journeyed from Ezion-Geber to Kadesh-Barnea, completing the years of their wandering. A dark cloud hangs over the history during this period; but after the Israelites had paid the penalty for their sin, we find them again at Kadesh-Barnea.

The Final March.—The final march was from Kadesh-Barnea southward to Elath, which was near the southern extremity of Mt. Seir and near the head of the Gulf of Akabah, and thence northward to the plains of Moab, which lie east of the Jordan and opposite Jericho. The backward journey from Kadesh to Elath was necessitated because of the Edomites' refusal to allow the Israelites to pass through their land, and because the attitude of the Philistines and

of other Canaanitish tribes had made it impracticable for them to enter the promised land by the southern route. The only way left for them was to go back to Elath around Mt. Seir and pass along the east of the land of the Edomites. After reaching Elath they passed around the point of Mt. Seir and began their long northward march, traveling through the land of Teman between Edom and the Arabian Desert. Crossing the brook Zered, they entered the land of Moab. The Moabites allowed them a peaceful passage. They soon reached the river Arnon and entered the land of the Amorites. After defeating Sihon, king of the Amorites, and Og, king of Bashan, they at last settled in the valley of the Jordan opposite Jericho. Among other important events that happened here, Moses ascended the heights of Mt. Nebo, saw at a distance the promised land to which he had thus far led the people of God, died, and was buried by the angel of the Lord. At the command of the Lord the Israelites once more prepared to march. The waters of the Jordan miraculously opened to them, and they passed through the river-bed on dry land and at last pitched their tents near the city of Jericho in the blessed land of promise.



MAP OF THE NEW TESTAMENT WORLD

CHAPTER VI

THE NEW TESTAMENT WORLD

In this chapter—The Geography of the New Testament World—we shall deal with the most important features, giving general outlines only. We employ this method because in later chapters we shall take up in particular the geography of Palestine and the missionary journeys of the apostle Paul, which will cover in detail much of the same territory.

In the four hundred years between the history of the Old Testament and that of the New, Bible geography moves with the course of empire westward about one thousand miles, and Jerusalem, which in Old Testament times was near the center of our map, is in New Testament times located near the eastern border. Thus the valley of the Euphrates and of the Tigris, the cradle of the human family and the birth-place of the early empires, passes from our map, and the lands westward along the Mediterranean come to view.

We shall now take up the geography of the New Testament World in the following order:

1. Seas.
2. Islands.

3. Provinces.
4. Principal cities.

The most important mountains and rivers of New Testament history will be studied under Palestine.

SEAS

The Mediterranean Sea, the largest and most important sea of the New Testament, about whose shores are grouped many of the lands mentioned in the New Testament. That part of the Mediterranean from its eastern extremity to the western shores of Italy is included in New Testament geography. Reference is made to it throughout the Acts of the Apostles.

The Sea of Galilee, called in Luke 5:1 "Lake of Gennesaret" and in John 6:1 "Sea of Tiberias," was closely associated with the life of Christ. It is located in the Jordan Valley, in the northern part of Palestine.

The Black Sea forms the northern boundary of Asia Minor. About its shores were grouped most of the Roman provinces visited by the apostle Paul and other ministers of the early church.

The Aegean Sea lies between Greece and the western shore of Asia Minor. Turkey is on its northern shore.

The Adriatic Sea (Acts 27:27) lies between Greece and Illyricum on the east and Italy on the west. In New Testament times it seems to have extended as far south as the Islands of Crete and Sicily.

The Dead Sea, though lying so near Jerusalem and included in the land of Palestine, where so much of the New Testament history was made, is not mentioned in the New Testament. It lies at the mouth of, and receives the waters of, the Jordan.

ISLANDS

Of the many islands found in the New Testament seas, we shall notice only ten.

Cyprus (Acts 4:36) is in the northeastern corner of the Mediterranean Sea, about fifty miles from the western shore of Syria, and about twenty-five miles from the southern shore of Cilicia.

Crete (Acts 27:7, 12, 13, 21) lies in the Mediterranean directly south of the Aegean Sea.

Sicily, the farthest west of all the islands mentioned in the New Testament, lies southwest of Italy.

Rhodes is south of the western part of Asia Minor and southeast of the Aegean Sea. Paul stopped at this island on one of his missionary tours (Acts 21:1).

Melita (Acts 28:1), now called Malta, is a small island south of Sicily.

Patmos is a small island in the Aegean Sea not far from Ephesus. This island was the exile home of the apostle John, and it was there that he wrote the book of Revelation (Rev. 1:9).

Samothracia, a small but conspicuous island in the northern part of the Aegean Sea, rises to a height of 5,250 feet.

Chios, *Coos*, and *Samos*, in the eastern part of the Aegean Sea were touched by Paul as he returned to Jerusalem from a missionary tour (Acts 20:15; 21:1).

PROVINCES

We will group the provinces under four heads: (1) those on the continent of Europe; (2) those in Africa; (3) those in Asia; (4) those in Asia Minor.

1. Those of Europe are: Thrace, on the western shore of the Black Sea; Macedonia, northwest of the Aegean Sea; Greece (also called Achaia), the peninsula between the Aegean and Adriatic Seas; Illyricum, north of Greece on the eastern shore of the Adriatic Sea.

2. The provinces of Africa are: Africa proper, to the westward; Egypt, to the eastward; and Libya, in the center. All are on the southern shore of the Mediterranean.

3. Those on the continent of Asia are: Arabia, southeast of Palestine; Judea, a Jewish name applied to the land of Palestine, on the eastern shore of the Mediterranean; Phœnicia, north of Palestine along the Mediterranean; Syria, east of Phœnicia and north of Palestine.

4. The provinces of Asia Minor are the most important and should be memorized by the student because they are so frequently mentioned in the Acts and the Epistles.

To assist in memorizing these provinces we will arrange them under their initial letters: M—G—L—C—B—P. To readily call to mind the initial letters we suggest the following sentence, the first letter of each word being the initial of one or more provinces: **M**y **G**eography **L**esson **C**omes **B**y **P**erseverance.

Under M we have only one province—Mysia.

Under G we have one province—Galatia.

Under L we have three provinces—Lycaonia, Lycia, Lydia.

Under C we have three provinces—Cappadocia, Caria, Cilicia.

Under B we have only one province—Bithynia.

Under P we have five provinces—Paphlagonia, Pamphylia, Pisidia, Pontus, Phrygia.

As to location, they are grouped as follows:

On the Black Sea: Pontus, Paphlagonia, Bithynia.

On the Aegean Sea: Mysia, Lydia, Caria.

In the interior: Galatia, Cappadocia, Lycaonia, Lycia.

On the Mediterranean: Pamphylia, Cilicia, Pisidia, Phrygia.

PRINCIPAL CITIES

Under this heading we will notice only those places that are the most important politically and geographically, leaving to a future lesson those places which, though small and insignificant in some respects, are more closely connected with the gospel narrative and therefore most important to the Bible student.

Jerusalem, the religious center and the capital of the Jewish world, the earliest home of the Christian church, and the place from which the gospel began to be published. Jesus said to his disciples, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 47).

Antioch, to the north of Jerusalem, capital of Syria.

Tarsus, a city in Cilicia and the birthplace of the apostle Paul.

Ephesus, metropolis of Asia Minor, in the province of Lydia.

Philippi, in Macedonia, the place where Paul and Silas were imprisoned.

Thessalonica, principal city of Macedonia. Paul's two epistles to the Thessalonians were addressed to the church at this place.

Corinth, metropolis and political capital of Greece.

Athens, literary center of Greece, and the place where Paul preached on Mars' Hill.

Caesarea, Roman seat of government for the province of Judea.

Damascus, in the southern part of Syria. Paul was journeying to this city with authority to bind and persecute the Christians, when he was converted to Christ.

Alexandria, the commercial center of Egypt.

Rome, the imperial city, the seat of the great Roman Empire, and the place where the apostle Paul spent his last days.

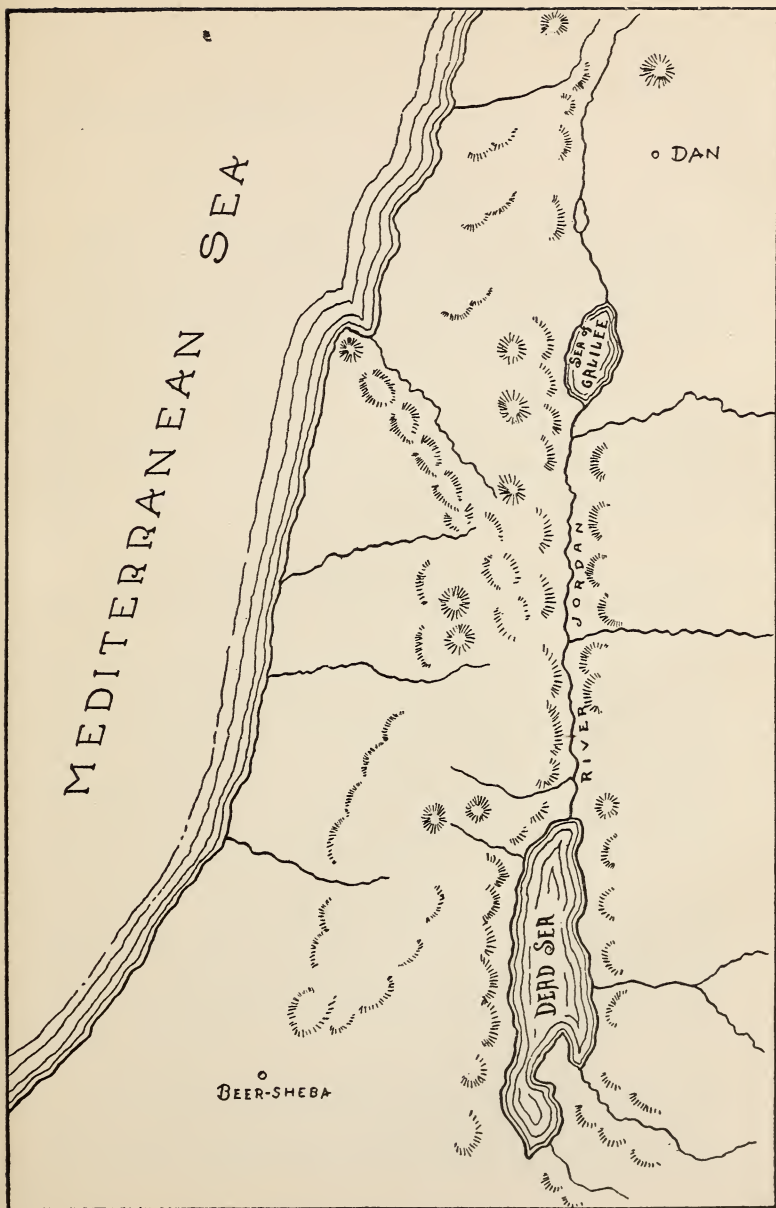
CHAPTER VII

PHYSICAL PALESTINE

When we consider that more than two-thirds of the events of Bible history are associated with the land of Palestine, we shall realize the importance of the lesson we are about to begin.

Here the patriarchs journeyed, here the conquering armies of Israel passed, and here the judges and kings of Israel ruled. Here the Savior walked, taught the doctrine of eternal life, and died to redeem the world. Here the church of God was founded, and here the blood of the first martyrs was spilled.

When we know that it is more than sixty miles from Nazareth to Jerusalem, we understand something of what a journey between those two cities meant. When we know, also, that there lies between the two places a rough mountainous region, we realize still more the difficulties besetting the traveler who would go from one place to the other. Many other facts of geography, often overlooked, assist us much in obtaining a correct knowledge of Bible history.



PALESTINE

NAMES

The land whose geography we are about to study has at different periods been called by different names. The territory described by the several names is not always the same.

Canaan, the earliest name, referred only to the section lying between the river Jordan and the Mediterranean Sea. This name was derived from the Canaanites, the ancient inhabitants of the country.

The Land of Promise, so called on account of its being promised to Abraham (Gen. 17:8).

The Land of Israel.—After the conquest by the Israelites under Joshua, the country formerly known as Canaan, together with the tablelands east of the Jordan, was called Israel, though later in Old Testament history this name referred to the northern portion only, the southern part being called Judah.

Judea.—This name originally applied to the southern part of the country only, but in the time of Christ included the whole country and even some land beyond the Jordan (Matt. 19:1; Mark 10:1).

Palestine.—This name was derived from Philistia, or the country of the Philistines, the country which comprised the southern part of the

seacoast plain along the Mediterranean Sea. This name occurs only once in the Bible (Joel 3:4).

Land of Jehovah, so called on account of its being in a peculiar sense the property of Jehovah, who as sovereign proprietor of the land gave it to the Hebrews (Lev. 25:23; Psa. 85:1).

The Holy Land, a name frequently applied to this land. It is sacred alike to Jew, Moham-
medan, and Christian.

BOUNDARIES

It is not possible to give an exact boundary of the land of Palestine that will apply to it in each period of its history, for at different times its boundary has greatly varied.

Canaan refers to the country lying between the Jordan and the Mediterranean, bounded on the north by Mt. Lebanon and on the south by the desert. Palestine sometimes refers to this section only.

Palestine as Divided among the Twelve Tribes embraces both Canaan and the region east of the Jordan loosely called Gilead, though that name refers to but one section of the eastern tablelands.

Palestine proper is bounded on the north by the river Leontes, Mt. Lebanon, and Mt. Her-

mon; on the east by the Syrian Desert; on the south by the Arabian Desert and the peninsula of Sinai; and on the west by the Mediterranean.

The Land of Promise had a much larger meaning and extended from the "Entrance of Hamath" on the north to Mt. Hor, Kadesh-Barnea, and the "river of Egypt" on the south; and from the Euphrates on the east to the Mediterranean on the west.

"*From Dan to Beersheba*" was sometimes used to describe the extent of the land. Dan was the most northern inland town and Beersheba the most southern, hence the expression. This, however, was only a popular way of expressing the extent of the land and should not be construed to mean that no country beyond these two places belonged to Palestine.

AREA AND DISTANCES

Area of Palestine.—Palestine proper, extending from Mt. Lebanon and Mt. Hermon and the river Leontes on the north to the Arabian Desert on the south, and from the Syrian Desert on the east to the shore of the Mediterranean on the west, embraces an area of about 12,000 square miles. This area is about equal to that of the States of Massachusetts and Connecticut combined.

The Coast Line from Zidon, the northernmost town, to *Gaza* on the south is about 180 miles in length.

The Jordan is about 25 miles distant from the coast at *Zidon*.

The Dead Sea is about 60 miles due east from *Gaza*.

The Jordan Line from Mt. Hermon to the southern end of the Dead Sea is 150 miles in length.

From *Dan*, the most northern inland town of Palestine, to *Beersheba*, the most southern inland town, is about 150 miles.

NATURAL DIVISIONS

Palestine has four natural divisions, lying nearly parallel: the eastern table-land, the Jordan Valley, the mountain region, and the sea-coast plain.

The Table-land East of the Jordan.—The broad eastern plateau beyond Jordan may be described as having a general altitude of about 2,000 feet above the sea, though at some points it attains a height of 3,000 feet. The surface is tolerably uniform, but broken on its western edge by deep ravines running into the Jordan Valley. In this region were the ancient forests and rich pastures of Bashan, famous from a very early age and still regarded as among the

most fertile portions of Palestine. This plateau upon its extreme eastern edge sinks away into the Arabian Desert. The eastern plateau has three general divisions: Bashan on the north, Gilead in the center, and the land of Moab on the south.

The Jordan Valley is a deep gorge between the eastern and western mountains, growing deeper toward the south. Including the Dead Sea, there are three lakes in the valley. Its length from Mt. Hermon, where it begins, to the lower end of the Dead Sea is about 182 miles. Its general direction is nearly north and south. The springs of Hasberya, at the upper end of the valley, are 1,700 feet above the level of the Mediterranean, while at the upper end of the Dead Sea the valley is more than 1,300 feet below the level of the Mediterranean. The lower portion of this great ravine, some distance south of the Dead Sea, reaches a depth of 2,600 feet below the ocean-level. At its southern end the valley is 4,300 feet lower than it is at its northern end. In width it varies: above Lake Merom it is about five miles across; between Lake Merom and the Sea of Galilee it contracts and becomes just a ravine or glen; below the Sea of Galilee, to a short distance north of Jericho, the valley is about seven miles wide, though, of course, there is considerable irregu-

larity on account of the variation of the mountains. The eastern edge of the valley is comparatively straight, while the western side is irregular. North of Jericho the mountains recede, forming a kind of wide amphitheater, and the valley becomes about twelve miles broad. This breadth, with but little variation, is retained till the southern end of the Dead Sea has been reached.

The Mountain Region, lying west of the Jordan and running nearly north and south, forms the backbone and watershed of the land. These mountains range from 2,500 to 4,000 feet in height. "Through the center of the hill country runs the main road from Jerusalem through Samaria to Galilee, following nearly the line of the watershed, and passing close to many of the chief cities of Judah and Israel. It is the route now usually followed by travelers and was probably always one of the most important thoroughfares in the country. East of this road the hills descend abruptly to the Jordan Valley; west of it they fall more gradually to the coast plain. The wonderful ramifications of the valley which cut up the hill country on either side of the watershed form one of the peculiar features of Palestine topography; rising frequently in small upland plains of great richness, the valley at first falls very rapidly, and then, after a tor-

tuous course, reaches the plain on the one side and the Jordan Valley on the other. The effect of this is to split up the country into a series of knife-like ridges, generally preserving an east-and-west direction, and effectually preventing any movement over the country from south to north, except along the central highway."—*Smith.*

The Maritime, or Seacoast, Plain is a sandy flat from eight to twenty miles wide extending along the Mediterranean Sea. It is narrow at the northern end, but broadens toward the south. These lowlands interposing between the mountains and the sea are the plains of Philistia, Sharon, and Phœnicia. About half way up the coast the plain is interrupted and broken by a long ridge extending from the mountains to the sea. This ridge is Mt. Carmel. North of the ridge the plain continues until it is finally ended by the White Mountains in the north, which push their way out to the sea. Still north of these mountains is ancient Phœnicia. This district is supposed to have been formed by the denudation of the mountains, the sand dunes along the shores, and partly by the deposit of the Nile mud, which has been noticed as far north as Gaza.

CHAPTER VIII

PHYSICAL PALESTINE—*Continued*

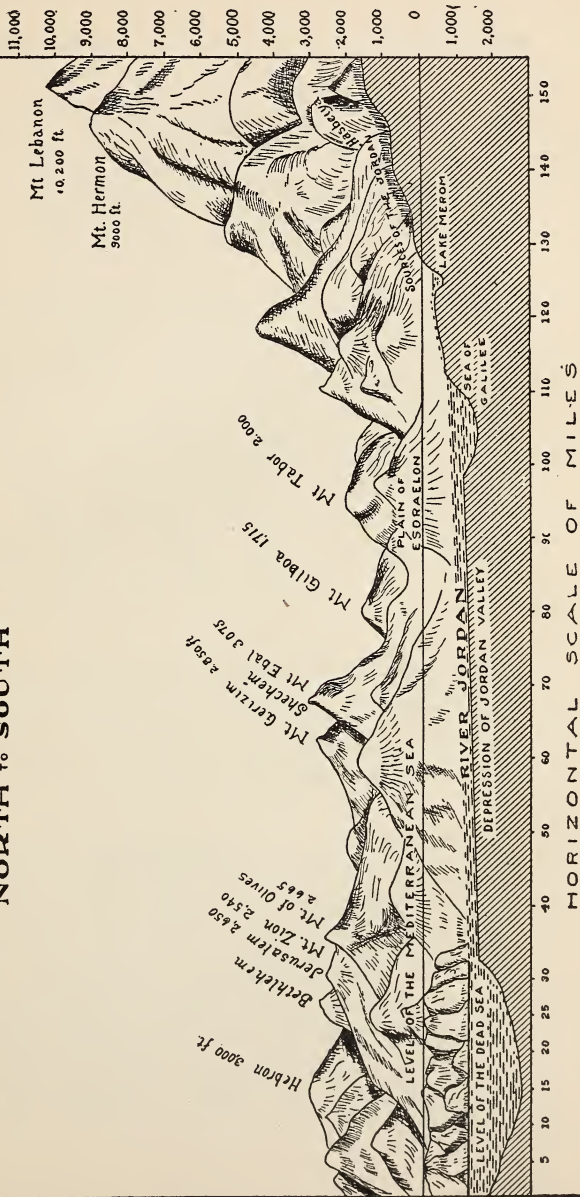
MOUNTAINS

Many of the events of the Bible are inseparably associated with mountains. This could hardly be otherwise, since Palestine—the land of the Bible—is such a mountainous country.

There are two grand divisions of the mountains of Palestine: those east of Jordan and those west. Those on the west are a continuation of the Lebanon Range, and those on the east are a continuation of the Anti-Lebanon Range. Those west are not so high as those east.

The mountain region west of the Jordan is divided into two sections by the low plain of Esdraelon, which extends from the seacoast plain to the Jordan Valley. The whole region is divided into five minor sections as follows: first, upper Galilee, where the mountains average a height of about 2,800 feet; second, lower Galilee, where the hills are about 1,800 feet high; third, the hill country of Samaria and Judea, whose mountains are from 2,000 to 3,000 feet in height; fourth, the low foot-hills, or Shefelas,

PROFILE OF **PALESTINE** FROM **NORTH TO SOUTH**



from 300 to 500 feet high, lying between the mountains and the seacoast plain; fifth, the Negeb, or "south country," beginning just south of Hebron and sloping away southward to the desert.

Two of these minor sections—upper and lower Galilee—are above, and three are below, the Plain of Esdraelon. The only mountain of importance along the coast is the promontory and ridge of Carmel, extending northwest and southeast, and being about twelve to eighteen miles in length. Its highest point is an elevation of about 1,750 feet above the Mediterranean. Where it breaks off into the sea it is about 600 feet high.

Beginning now in the north, we will go southward along the Lebanon Range, mentioning the most important elevations and stating some important event in the Bible connected with each mountain.

The Lebanon Mountains, or the White Mountains, are so called, as some suppose, from the white limestone of which they are largely composed; or, as others suppose, from the snow which perpetually crowns their highest peaks. The average height of the Lebanon Mountains is from 6,000 to 8,000 feet, but some peaks rise considerably higher. The Lebanon Range is

noted most for its famous cedars, so often mentioned in the Old Testament.

Mt. Carmel (fruitful).—From its being fruitful or covered with vegetation we have the expression, "The excellency of Carmel." Here on Mt. Carmel Elijah called down fire from heaven upon the altar and condemned the priests of Baal; here also he prayed seven times for God to send rain, and the cloudless heavens soon gathered blackness and poured down an abundance of rain. It is a sacred mountain alike to Jews, Christians, and Moslems, and formerly swarmed with monks and hermits. One tract, known as the Monk's Cavern, has hundreds of caves, and a little below is the traditional cave of Elijah. Carmel is 1,750 feet above sea-level.

Mt. Gilboa has nearly the same altitude as Carmel, being 1,715 feet above sea-level. It lies east of the plain of Jezreel, and is about ten miles long, east-southeast and west-northwest. The northern slope is steep. The southern portion was probably once covered with forests, but it is now inhabited and cultivated. Gilboa was the place from which Saul went to consult the witch of Endor and near where Saul and Jonathan were slain in battle.

Mt. Ebal and Mt. Gerizim—the mount of cursing and the mount of blessing. Ebal and Gerizim are opposite each other, nearly meeting

at their base, but are a mile and a half apart at their summits. Mt. Ebal, the northern peak, is rocky and bare. It rises 3,076 feet above the sea and 1,200 feet above the level of the valley, forming a natural amphitheater. From repeated experiments it has been found that the voice can be heard distinctly from the top of one mountain to the other and in the valley between.

Mt. Olivet, or the Mount of Olives, is about 3,000 feet in height. It derived its name, as might naturally be supposed, from the olive-trees which formerly abounded on its sides and which are still found thereon. There are several interesting events in the Old Testament associated with the Mount of Olives. The events of greatest interest, however, are in connection with the closing scenes of our Savior's ministry. It was at Bethany, on the eastern slope of the mountain, the home of Mary, Martha, and Lazarus, that he performed his last and greatest miracle; from Olivet he made his triumphal entry into Jerusalem; upon it he spent the nights during the week of his passion; from its slopes he looked down upon Jerusalem and wept over the ungrateful city as he foretold its fearful doom; on the night of his betrayal he retired to a garden at its foot and there spent those hours of prayer and agony; and after his resurrection, in the presence of his disciples, he as-

cended from Olivet to heaven to sit on the right hand of the Father in glory.

Mount Zion (sunny mount).—The name of this mountain is sometimes used to denote the whole of Jerusalem, but in its restricted sense Zion refers only to the southwestern hill of Jerusalem. The hill is first mentioned as a stronghold of the Jebusites (Josh. 15:63). It remained in their possession until taken by David, who made it the "city of David," the capital of his kingdom. He built there a citadel, his own palace, houses for the people, and a place for the ark of God. The name "Zion" or "Sion" occurs in the Bible 161 times, and, as a matter of fact, all the events connected therewith could not be mentioned here.

Mount Hebron is 3,030 feet high. South of Hebron the land slopes to the level of the desert.

Coming now to the Anti-Lebanon Range east of the Jordan and beginning again in the north, we have these mountains:

Mount Hermon, 9,000 feet above the sea, is the highest mountain in Palestine. Here our Savior was transfigured.

Mount Gilead ranges from 2,000 to 3,000 feet in height. Here Laban overtook Jacob when the latter was fleeing from Padan-Aram to Canaan.

Mount Nebo, which is 2,670 feet high, is near the northern end of the Dead Sea. Here Moses viewed the land of Canaan and died.

VALLEYS

The Jordan Valley has been described somewhat at length in a previous chapter, so we shall not notice it here.

The Valley of Ajalon, northwest of Jerusalem, was the scene of the great battle in which Joshua commanded the sun and the moon to stand still. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" (Josh. 10:12).

The Valley of Sorek is probably what is now known as Wady-es-Surar. It is about thirteen miles northwest of Jerusalem. "Sorek" means a red vine, and this valley was probably so named from its vineyards. Samson, the hero and giant of the tribe of Dan, was born in Zorah, and in this valley he began his wonderful exploits. In the neighborhood of this valley was Tamnath, home of the Philistine maiden who first won the heart of Samson. Not far distant were the fields of standing corn into which Samson let loose his three hundred foxes with

firebrands tied to their tails (Judg. 15:4, 5). On the south of Sorek was Beth-shemesh, to which the ark was brought from Ekron.

The Valley of Elah.—The location of this valley is somewhat uncertain, but good authorities fix it about eleven miles southwest of Jerusalem on the road to Gaza. This valley was the scene of the battle between the Philistines and the Israelites when Goliath defied the armies of the Israelites. Here David the shepherd boy triumphed over the Philistine giant and slew him in the name of the Lord.

The Valley of Jezreel leads from the plain of Esdraelon to the valley of the Jordan. In this valley Gideon triumphed over the armies of the Midianites, and Saul and Jonathan were overthrown.

Valley of Hinnom, sometimes called the valley of the son of Hinnom, is a deep and narrow ravine with steep, rocky sides, and is southwest of Jerusalem. This valley separates Mt. Zion on the north from the "hill of evil counsel" on the south. Along this valley lay the boundary line between the tribes of Judah and Benjamin. Overlooking this valley Solomon erected high places for the worship of Molech, the fire god, whose horrid rites were revived from time to time in the same vicinity by later idolatrous kings. Here Ahaz and Manasseh made their

children pass through the fire (2 Chron. 28:3; 33:6). In order to put an end to these abominations, Josiah polluted the place by spreading over it human bones and other corruption, thereby rendering it ceremonially unclean (2 Kings 23:10-14; 2 Chron. 34:4, 5). From this time it seems to have become the common cesspool of Jerusalem into which its sewage was conducted. On account of ceremonial defilements, the detested fire of Molech, and probably, the supposed ever-burning funeral piles, the later Jews used the name of this valley to denote the place of eternal torment. The Greek form "*Gehenna*," the name of this valley, was used by our Lord in referring to the eternal torment of the wicked (Matt. 5:29; 10:28; 23:15).

The Arabah lies below the Dead Sea and is a continuation of the Jordan Valley, though the theory that the river Jordan once ran through this valley into the Red Sea is now held to be incorrect. It stretches from the chalk cliffs below the Dead Sea southward to the Gulf of Akabah. It is about one hundred miles long and from four to sixteen miles wide. Its limestone walls in the west are from 1,050 to 1,800 feet in height, and the mountain wall on the east side of the valley rises from 2,000 to 2,300 feet in height.

PLAINS

The Plain of Esdraelon, as before mentioned, interrupts the Lebanon chain of mountains, separating the mountain ranges of Carmel and Samaria from those of Galilee, and connecting the maritime plain with the valley of the Jordan. This plain is 250 feet above sea-level and is situated between Mounts Carmel, Tabor, and Gilboa. The plain lies in a triangle. Its base in the east is about fifteen miles long. The north side is formed by the hills of Galilee and is about twelve miles in length. The south side, formed by the Samaria Range, is about eighteen miles. The apex, or gateway on the west, is formed where the river Keshon passes through the plain of Acre to the sea. At one place this is but a narrow pass one hundred yards wide between the hills of Galilee and Mt. Carmel. From the base of the triangular plain three branches, divided by two bleak ridges, stretch out to the eastward like fingers from a hand. These two ridges are Mt. Gilboa and Little Hermon. "Two things," says Dr. Smith, "are worthy of special notice in the plain of Esdraelon. First, its wonderful richness. Second, its desolation. If we except the eastern branch, there is no inhabited village in its whole surface and not more than one-sixth of its soil is cultivated. It is the home of the wild, wandering Bedouin."

In the Old Testament this plain is sometimes called the valley of Megiddo, after the city of Megiddo, which stood on its southern border. Here Barak triumphed over Sisera and the armies of the Canaanites, and Deborah sang her triumphant war-song recorded in the fifth chapter of Judges. Here also King Josiah was defeated and received his death wound (2 Chronicles 35). Near this plain King Saul met his defeat and death. It is the great battle-field of the Old Testament. In the sixteenth chapter of Revelation the apostle John, referring to the final and mighty conflict between the hosts of good and evil, says, "And he gathered them together into a place called in the Hebrew tongue Armageddon," or city of Megiddo. The Apostle, remembering the valley of Megiddo as the great battle-field of his nation, uses this strong and forceful figure in referring to the time when the three unclean spirits of devils shall go forth unto the kings of the earth and of the whole world to gather them together to the battle of that great day of God Almighty.

Plain of Phœnicia.—This plain is a very narrow strip along the shore of the Mediterranean north of Carmel. Its two principal cities, Tyre and Sidon, are mentioned in the Scriptures. It is divided by headlands into the plain of Tyre in the north and the plain of Acre in the south.

In the distribution of the territory among the twelve tribes of Israel the northern part of this plain was allotted to Asher and the southern part to Zebulun. This country, however, was never possessed by the Israelites.

The Plain of Sharon lies directly south of Mt. Carmel. The plain is about forty-four miles in length and has a width of eight miles at the northern end and about twelve miles at the southern end. It is an undulating country with a line of low, rocky hills along the coast. In the north there are marshes and miry bogs. Here and there are scattered small groups of oaks, remains of an extensive forest. This district is mostly inhabited by lawless Arabian shepherds. The southern portion of Sharon is very fruitful and has long been celebrated for its rich fields and pastures. It is called Saron in Acts 9:35. The flocks of David were herded in its rich pastures. The Hebrew writers praised its excellency both in prose and in poetry. The "rose of Sharon" is a poetical expression well known to all.

The Plain of Philistia, the land of the Israelites' ancient enemies, the Philistines, lies just south of Sharon. This plain extends about forty miles north and south, and varies in width from twelve to twenty-five miles. Its elevation is from one hundred to two hundred feet above sea-

level. It is for the most part a fertile plain without trees. Along the coast is a fringe of sand-hills. It is bounded on the east by the Shefelah, or foot-hills. Its position and physical features have made it the scene of many bloody battles. It must have been at all times a great thoroughfare between Phœnicia and Syria on the north and Egypt and Arabia on the south.

The Plain of Jordan is sometimes called the plain of Jericho, and is the supposed site of the destroyed cities of the plain in the Jordan Valley just north of the Dead Sea.

The Hauran is a vast highland anciently called Bashan, lying in the northern section of the eastern table-land.

DESERTS

The desert lands lying south and east of Palestine belong to this chapter and to the geography of Palestine only as boundaries or adjacent lands. The Wilderness of Judea is the only desert land mentioned in the Bible that comes within the boundaries of Palestine proper.

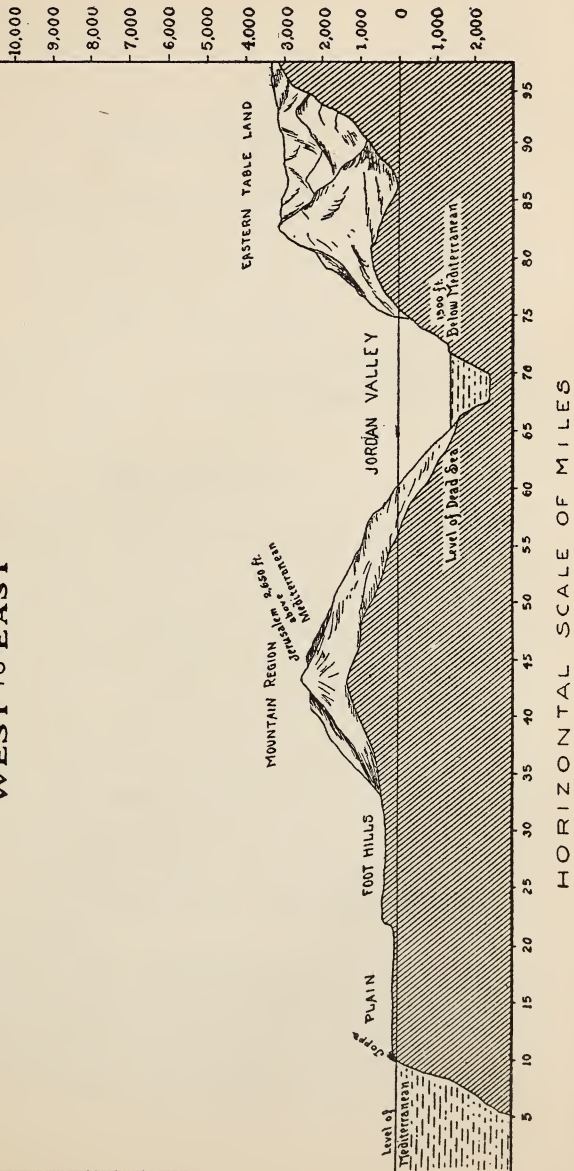
The desert lands of the Sinaitic Peninsula have been described in a former chapter.

The great desert land bounded on the northeast by the river Euphrates, on the northwest by Syria, and on the west by Palestine and Arabia Petræa, is divided mainly into two great

deserts: the Syrian and the Arabian. The latter lies to the southward. The Syrian Desert takes its name from Syria, its western boundary.

The Wilderness of Judea (Matt. 3:1) is the desert valley of the Jordan, thin in pasture and sparsely populated, lying a little north of Jerusalem.

PROFILE OF **PALESTINE** FROM **WEST TO EAST**



CHAPTER IX

PHYSICAL PALESTINE—*Concluded*

ITS WATERS

We will classify the waters of Palestine under three heads: first, seas and lakes; second, rivers; third, brooks.

SEAS AND LAKES

The Mediterranean Sea is the largest body of water touching the land of Palestine. Beyond it the ancients knew of no lands or country. Its shores mark the western boundary of the land of Palestine, and in this way only is it included in this chapter. Joppa, now Jaffa, thirty-five miles northwest of Jerusalem, upon a promontory one hundred and sixteen feet in height jutting out into the Mediterranean, was and is still the principal seaport of Palestine. Tyre, Accho (or Acre), Askelon, and Gaza were all seaports, and they will be mentioned more particularly in another chapter.

In the Bible the Mediterranean Sea is called by several names, such as the hinder sea, the western sea, the uttermost sea (Deut. 11:24; 34:2; Joel 2:20), the great sea toward the go-

ing down of the sun, sea of the Philistines (Exod. 23: 31), the great sea (Num. 34: 6, 7; Josh 15: 47), the sea (Gen. 49: 13; Psa. 80: 11).

The principal bay on the borders of Palestine is the Bay of Acre, just north of Carmel.

The Dead Sea lies in the great valley between the Lebanon and Anti-Lebanon Mountain Ranges and receives the waters of the Jordan. It is 1,300 feet below the level of the Mediterranean.

Various names applied to the Dead Sea are the salt sea (Gen. 14: 3), the sea of the plain (Deut. 4: 49), the east sea (Joel 2: 20), the sea (Ezek. 47: 8). In one of the Apocryphal books of the Old Testament it is called the Sodomitish Sea; in the Talmud it is called the sea of Sodom and the sea of salt. Josephus called it the asphaltic sea. The term "Dead Sea" appears to have been first used by the Greeks. The Arabic name is Bahr Lut, or the Lake of Lot.

The Dead Sea is of oblong shape. Its length from north to south is about forty-six miles and its greatest width is about ten and one-half miles. The depression of its surface, the depth below its surface, and the total absence of any outlet make it one of the most wonderful spots on the globe. Its depth is about equal to its depression below the Mediterranean, or 1,300

feet. Thus, the bottom of the Dead Sea is 2,600 feet below the level of the Mediterranean.

The peculiarity of its water is no less wonderful than its other features. Probably the most remarkable feature of its water is its great weight. One gallon of water from the Dead Sea weighs more than twelve pounds, two pounds more than a gallon of distilled water. This remarkable weight is due to the very large quantity of mineral salts which it holds in solution. Some idea of the saltiness of the Dead Sea can be formed, especially by those who are familiar with ordinary sea-water, when we remember that sea-water weighs only ten and one-half pounds a gallon and contains less than one-half pound of mineral matter in solution. The water of the Dead Sea has about three and one-half pounds of matter in solution, of which one pound is chloride of sodium (common salt). It is said that on account of the density of the water it is very easy for one to swim in it. It has long been supposed that no life whatever could exist in the Dead Sea, but recent investigations have shown that some inferior organizations do live there. Ancient travelers and geographers believed that no living creature could exist on the shores of the Dead Sea and that no bird could fly across its surface, but this is amply disproved by later travelers. No doubt this idea has been formed from its common name, Dead

Sea. It is said of Dr. Robinson that he could never swim in fresh water; yet there he could sit, lie, or swim without difficulty. From such statements some have inferred that the Dead Sea was almost as solid as a mass of dry salt, and that one could walk on it without difficulty. This, however, is an extreme conclusion.

In the Old Testament the Dead Sea serves as a most valuable landmark, but in the New Testament there is no allusion to it.

The Sea of Galilee is of special interest to the Bible reader as the scene of some of the most remarkable works of Jesus. On its shores are several of the towns visited by Christ and his apostles. It is connected with the early lives of some of the apostles who were fishermen.

The name, Sea of Galilee, was given it from the province of Galilee, in which it is situated. It was known by several other names, such as the sea of Chinnereth (Num. 34:11; Deut. 3:17), or Chinneroth (Josh. 11:2; 12:3), or Cinneroth (1 Kings 15:20), probably from the town by the same name which stood on its shores (Josh. 19:35); the lake of Gennesaret (Luke 5:1), from the plain or land of that name of its northeastern side (Mark 6:53); the sea of Tiberias, from the city of the same name (John 6:1). In Matt. 4:15 it is called the sea. In the Apocryphal Maccabees it is called Gennesar. All

the towns whose names are applied to it are situated upon its northern and western sides.

The Sea of Galilee is situated 70 miles north-east of Jerusalem and 25 miles east of the Mediterranean Sea. Its form is an irregular oval, or pear shape, the flat, broad end of which is toward the north. Its length is from 12 to 16 miles; its breadth, from 4 to 7 miles. Its level varies at different seasons of the year from 600 to 700 feet below the Mediterranean. Its main depth is about 160 feet. It is surrounded by an almost continuous wall of mountains. Unlike the Dead Sea, the nature of its water is such that it swarms with fish. Violent storms are still common on this sea.

The Sea of Galilee is seldom mentioned in the Old Testament and then only in an incidental way (see Num. 34: 11; Deut. 3: 17; Josh. 11: 2), but throughout the Gospels it is mentioned frequently.

Lake Merom, also called Lake Hulah, is formed by the waters of the Jordan. It is about ten miles north of the Sea of Galilee. In form the lake is somewhat like a triangle, the base being at the north and the apex at the south. It was the scene of the decisive battle in which Joshua completely overthrew the confederacy of the northern chiefs under Jabin (Josh. 11: 1). The lake measures about three miles on each

side and is about eleven feet deep. Its altitude is seven feet above the Mediterranean.

RIVERS

Of the rivers of Palestine, the Jordan is the only one of great importance. With the exception of the Jordan and the Leontes, the streams of the Holy Land are entirely dried up in the summer months or else reduced to very small streamlets. In the rainy season, however, they become gushing torrents that carry away the surface waters from the mountainsides.

Jordan.—The river Jordan is the greatest river of Palestine and the only one of much importance.

Jordan signifies the descender, probably the river is so called on account of its rapid falls. As has been mentioned under the Jordan Valley, its head is 1,700 feet above the Mediterranean, and at the Dead Sea, into which it empties, it is 1,300 feet below the Mediterranean. It has a length of about 200 miles, or 136 miles in a straight line.

The Jordan rises in the Anti-Lebanon mountains. It is fed by a number of springs and fountains. The only tributaries to the Jordan below the Sea of Galilee are the Hieromax and the Jabbok.

There seems to be at least two places where the Jordan is fordable. The ford near Jericho is the point to which the men of Jericho pursued the spies (Josh. 2: 7; 4: 12, 13; Judg. 3:28). Further up is the ford where Gideon slew the armies of the Ephraimites (Judg. 12: 6). It is probable that these fords could not be used at certain seasons of the year, for we read that the Jordan overflowed all its banks at the time of harvest (Josh. 3: 15). The Jordan was overflowing its banks at the time when the Israelites crossed the Jordan on their way from Egypt to Canaan, and the waters miraculously opened to allow their passage.

The two principal features of the Jordan are its descent, already mentioned, and its winding. Its rapid descent from its fountainhead to the Dead Sea is broken only by a series of rapids or precipitous falls. Between the Sea of Galilee and the Dead Sea there are twenty-seven rapids.

Leontes, the river which marked the northern boundary of Palestine, lies in the mountain valley between the Lebanon and the Anti-Lebanon Ranges. It flows southward through the valley until within about twenty miles of the mountains, where it turns almost at right angles and runs in a westerly direction to where it empties into the sea, a little north of Tyre. Its entire length is nearly equal to that of the Jordan

River. The Leontes is not mentioned in the Bible.

The Kishon, called also ancient river (Judg. 5:21), is a winter stream of central Palestine which drains the plain of Esdraelon. It passes through the plain of Acre and empties into the Bay of Acre just north of Mt. Carmel. It is the scene of two grand achievements of Israelitish history: The defeat of Sisera (Judg. 4:2) and the destruction of the prophets of Baal by Elijah (1 Kings 18:40). The place in the Kishon where the prophets of Baal were slaughtered by Elijah was doubtless adjacent to a spot on Mt. Carmel where the sacrifices had been offered.

The Hieromax, also called the Jarmuk, flows from the eastern table-lands and empties into the Jordan below the Sea of Galilee.

The Jabbok rises about twenty-five miles east of the northern end of the Dead Sea. It empties into the Jordan about midway between the Sea of Galilee and the Dead Sea. It is now called the Zerka, or "blue" river. Across this stream Jacob sent his family, and on one of its banks he wrestled for a blessing (Gen. 32:22-24). It was on the south bank of this brook that the interview between Jacob and Esau took place (Gen. 33:3, 4).

The Arnon is the river that formed the

boundary between Moab and the Amorites (see Num. 21: 13, 14, 24, 26; Judg. 11: 22), and afterward between Moab and Israel (Deut. 2: 24, 36; 3: 8, 12, 16; 4: 48; Josh. 12: 1, 2; 13: 9, 16; Judg. 11: 13, 26). The Arnon is about fifty miles long, and at its mouth is ninety feet wide and from four to ten feet deep. It is full in the winter, but nearly dry in summer. It had several fords. It is referred to about twenty-four times in the Bible.

BROOKS

Of brooks there are many in Palestine, but we shall mention only the most important ones and those referred to in the Bible.

The Brook Zered separates the land of Moab from the land of Edom (Deut. 2: 13, 14; Num. 21: 12). It empties into the southeastern corner of the Dead Sea.

The Brook Cherith.—The location of this brook is much disputed. Some suppose it to be on the east of the Jordan; some think it is on the west. Along this brook Elijah hid himself during the first part of the three years' drought (1 Kings 17: 5).

The Brook Besor was in the south of Judah. At this brook David left the men that were too faint to go further with him in his pursuit of the Elamites (1 Sam. 30: 9, 10, 21).

Aenon, a place near Salim where John the

Baptist baptized (John 3:23). Its exact location is not known, but it was evidently west of the Jordan. (Compare John 3:22 with the 26th verse of the same chapter.)

The Brook Kedron is a winter torrent close to Jerusalem, between the city and the Mount of Olives. It was crossed by David in his flight from Jerusalem (2 Sam. 15:23, 30), and by our Lord on his way to Gethsemane (John 18:1; Mark 14:26; Luke 22:39). The peculiar feature of the brook Kedron mentioned in the Old Testament was its ceremonial impurity, and in the time of Josiah it was the common cemetery of the city (2 Kings 23:6; compare with Jer. 26:23). Some one has said "that as Cæsar crossed the Rubicon in the military conquests of the world, so Jesus crossed the Kedron for the salvation of the world."

JERUSALEM AND ITS ENVIRONS

Location.—The city of Jerusalem stands on a promontory, or rib of land, extending southeasterly from the main backbone and watershed of the mountain region west of the Jordan. It is separated from the highland mass, except on the north and west, by deep ravines. The Valley of Kedron, called also the Valley of Jehoshaphat, comes down on the east between Jerusalem and the Mount of Olives, and then descends south-

easterly through the wilderness of Judah. The Valley of Hinnom opens on the west of the city and, curving around, extends along the southern border and joins the Kedron at Siloam near the southeastern corner of the city, from which place the two valleys continue together toward the Dead Sea. The promontory thus described, on which Jerusalem stands, is shaped much like a horseshoe with its opening turned a little west of north, with the Valley of Hinnom on the west and south and the Kedron, or Valley of Jehoshaphat, on the east. A third ravine, not mentioned in the Bible—the Tyropœon—cleaves the promontory on which Jerusalem stands, and runs southeasterly from its central part to the Pool of Siloam, where it unites with the other two gorges. This last valley is nearly filled up by the debris that has accumulated in it for ages. Another branch of the Tyropœon curves around westerly extending across the western side of the promontory to the Valley of Hinnom, and a smaller branch takes a more northerly course.

The site of the ancient city thus described comprised four hills. The southwestern portion of the city lies between the Tyropœon and the Valley of Hinnom, where Mt. Zion rises to a height of about 2,540 feet. “The City of David” and “Zion” were different names applied to the

same locality. It seems probable that these names might have applied to Jerusalem as it was in the time of David. There has, however, been much controversy on these points. The northwestern part, between the two arms of the Tyropœon, is Acra, about 2,490 feet in height. In the southeast between the Tyropœon and the Kedron (Valley of Jehosaphat) is Mt. Moriah, on the northern portion of which stood Solomon's magnificent temple. The southern portion of Moriah extending to the junction of three valleys in the southeastern portion of the city is called Ophel. On the north of Mt. Moriah is a section known as Bezetha.

On account of the gathered rubbish and debris of ages, and the artificial leveling down and filling up, the original condition of the site of Jerusalem has been greatly changed. Of late years, however, the spade of curious archaeologists and explorers has unearthed many features and landmarks of the ancient city.

“The Mountains Round About Jerusalem.”—Only on one side do the mountains approach near enough to the city to receive our notice. Across the Valley of Kedron, on the northeast, is the Hill of Scopus, from which Titus, the Roman general, looked upon the devoted capital of the Jews just before its final destruction. South of the Scopus and directly east of the city

is the long ridge of the Mount of Olives, which has three principal summits. The central one is designated as the Mount of Ascension. Still farther south is the Mount of Offense, so called from its being the seat of Solomon's idol-worship. Across the Valley of Hinnom and directly south of Mt. Zion is the Hill of Evil Counsel, where, it is supposed, Judas bargained for the betrayal of our Lord. Upon the slope of this hill is Aceldama, or the field of blood, 'purchased with the reward of iniquity,' where Judas, "falling headlong," met his end and 'went to his own place.'

Calvary, where the crucifixion of Jesus took place, was not a mountain, but only a small hill outside of Jerusalem.

CHAPTER X

PALESTINE—Climate, Seasons, Principal Products, Zoology, Industries

CLIMATE

Palestine has a greater variety of climate, considering its area, than any other country in the world. The temperature rises gradually as we descend from Mt. Hermon in the north, with its perpetual snow, to the plain of the seaboard, in the south, where the palm and the banana flourish. From the snow-crowned peaks of Mt. Hermon we pass successively by the mountains of Bashan in upper Galilee, where we find the oak and the pine, to the hills of Judea and Samaria, where the vine and the fig-tree are common, to the sultry shores of the Dead Sea, where we find tropical heat and tropical vegetation. The variations of sunshine and rain, which with us extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless and rain very seldom falls.

Rain.—The autumnal rains usually commence in the latter part of October or the beginning of

November; not suddenly, but by degrees, thus giving opportunity to the husbandman to sow his wheat and barley. The rains come mostly from the west (Luke 12:54) and southwest and continue for two or three days at a time, falling chiefly in the night; the wind then changes to the north or the east, and several days of fine weather follow. During the months of November and December the rains continue to fall heavily; afterward they return at longer intervals and are not so heavy, but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March, but is very rare after that month. Morning mists occur as late as May, but rain almost never. Rain in the time of harvest was as incomprehensible to an ancient Jew as snow in summer (Prov. 26:1; 1 Sam. 12:17; Amos 4:7).

Early and Latter Rains.—The “early” and “latter” rains, for which the Jewish husbandman waited with longing (Prov. 16:15; Jas. 5:7), seem to have been the first showers of autumn, which revived the parched and thirsty soil and prepared it for the seed, and the later showers of spring, which continued to refresh and forward the ripening crops and the vernal products of the fields.

Cold.—The cold of winter is not severe, and

the ground is seldom frozen. There is more or less snow. In the low-lying plains but little falls, and it disappears early in the day; in the higher lands, as at Jerusalem, it often falls, chiefly in January and February, to the depth of a foot or more, but even there it does not lie long on the ground. Thunder and lightning are frequent in the winter. Twenty-five degrees Fahrenheit is given as the lowest temperature at Jerusalem.

Heat.—The heat of summer is oppressive in the plains and valleys, but not in the more elevated tracts, as at Jerusalem, except when the south wind (sirocco) blows (Luke 12:55). The highest temperature at Jerusalem is given at 103.5 degrees Fahrenheit in the shade. In such high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of scattered fruit-trees and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched; the cisterns are nearly empty; and all nature, animate and inanimate, looks forward with longing for the return of the rainy season.

Seasons.—In the Biblical narrative, only two seasons of the year—summer and winter—are

directly mentioned. With many Oriental nations, as the Hindus and Arabians, the year has six seasons. The Talmud exhibits a similar arrangement, which in this case appears to have been founded on Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, . . . shall not cease." This is the only passage of Scripture which can be construed to have reference to any such division of the seasons, and in this it is not very clear. But if such a distribution of the seasons ever existed, the following would seem to have been its arrangement: 1. Seedtime, October 15 to December 15. 2. Winter, December 15 to February 15. 3. Cold, February 15 to April 15. 4. Harvest, April 15 to June 15. 5. Heat, June 15 to August 15. 6. Summer, August 15 to October 15.

The climate of Palestine has always been considered healthful, and the inhabitants have, generally speaking, lived to a good old age. Jerusalem in particular, from its great elevation, clear sky, and invigorating atmosphere, should be a healthful place, and so it is generally esteemed; but the plague frequently appears among its now ill-fed and uncleanly population, and bilious fevers, the result of great and sudden vicissitudes of temperature, are more common than might be expected in such a situation.

PRINCIPAL PRODUCTS

From what has been said concerning the climate and the seasons, it will be observed that Palestine is a country of strong contrasts. The variety of climate naturally gives rise to a wide range of products. We will not here enter into a detailed treatise or scientific classification, but will give in a condensed form the most common products. The value of a knowledge of these in reading the Bible will be readily perceived.

Trees.—The most important of the trees of Palestine is the cedar, for which the mountains of Lebanon were famous (Psa. 92:12). The “cedars of Lebanon” is a common expression in the Old Testament. The cypress and the pine were also common, and the latter is still abundant on the slopes of Lebanon. We mention also the terebinth, evergreen oak, and the common oak, for which the Bashan was famed, and the locust-tree. It is interesting to know that the pods of the carob-tree were the husks with which the prodigal would fain have filled himself. Other trees are the walnut, the plane-tree, the tamarisk, the common willow, the white or silver poplar, the maple, the juniper, the ash, the alder, and the hawthorn. Of fruit-trees we note the sycamore-fig, the olive, the quince, the mulberry, the almond, the banana, the pomegranate, the orange, the pear, and the common fig. The pear

does not grow in abundance, but the fig is one of the staple products of the country. The palm-tree, once abundant, is now rarely seen. The date-palm is occasionally found, but it does not bring its fruit to maturity. Vines are very common, the grape being one of the principal products of the hill country.

Garden Vegetables.—Of the common edible vegetables we notice the following: melons, eggplant, pumpkin, asparagus, lettuce, purslane, endive, gourds, and cucumbers. Some of the pumpkins grow to great size. The eggplant and cauliflower are abundant, and artichokes and asparagus grow wild. Potatoes are grown at Jerusalem and some other places.

Flowers.—Of flowering plants we mention the tulip, white narcissus (probably the “rose of Sharon”), honeysuckle, oleander, jessamine, iris, pink, poppy, primrose, lily, mistletoe, anemone, and geranium. There is a great variety of rich and delicate color in the wild flowers, giving the country in their season a beautiful appearance. The wild flowers of Palestine are, indeed, among its chief natural attractions.

Field Products.—Wheat, barley, millet, and spelt are the only cereals. Beans, lentiles, flax, fitches, cummin, and the onion family are extensively cultivated.

Zoology.—There is but little change in the

wild animals of Palestine since ancient times, except that the lion and a species of wild ox have become extinct. The number of mammals is given at about eighty, which is a very large number for so small a country. Among the mammals we shall mention the badger, bat, chamois, zemer, cony, various kinds of deer, ferret, fox, wild goat, hare, hedgehog or porcupine, hyena, jackal, chetah or leopard, wild boar, wild ass, mole, mouse, jerboa or jumping mouse, weasel, and wolf. Of domestic animals there are the camel, dog, cat, goat, horse, mule, ass, ox, sheep, and swine, the last of which is only semi-domesticated.

Of insects an abundance are found on every hand. The more common ones are the ant, honey-bee, flea, locust, wasp, hornet, spider, gnat, fly, beetle, and various kinds of butterflies.

Of reptiles and creeping things we shall notice only the adder, lizard, chameleon, frog, the shrill-crying little gecko, the viper, and the scorpion. "The latter," one writer has said, "are found under every stone."

Of fish the most common are the carp, perch, minnow, barbel, bream, sheat-fish, and the dog-fish, all of which are found in the Jordan and the Sea of Galilee. Larger fish are found in the Mediterranean, among which is the shark. This fish (translated in the King James' Version

“whale”) was probably the “great fish” that swallowed the disobedient prophet Jonah.

The birds of Palestine are very numerous. More than three hundred species have been identified. The most common are the partridge, quail, wild duck, stork, crane, sparrow, and swallow.

Among birds of prey we mention the eagle, the osprey, the vulture, the kite, the lapwing or hoopoe, the hawk, and the majestic lammergeier.

Ravens are still abundant, as in the days of Elijah.

The most common singing birds are the thrush, the nightingale, and the cuckoo.

Upon the lakes and along the swamps we find the cormorant, heron, pelican, and gull. In the region of Carmel, Gilead, and Bashan we find the jay and the wood-pecker. Over the rugged cliffs of the Jordan and above the marshy plains we find buzzards, cranes, and pelicans. In caverns and on the sides of deep ravines and limestone precipices are found an abundance of bats and owls.

INDUSTRIES

Palestine has never been the scene of great manufacturing activity. Stock-raising was a very common employment, which is evident from the frequent mention of flocks and herds

throughout the Scriptures. Fruit-growing, especially the cultivation of the vine, was a common pursuit. This also is evident from the frequent mention of the vineyards and the wine-presses. In the seventeenth verse of the third chapter of Habakkuk we have a synopsis of the principal industries of the Hebrews. The verse reads as follows: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." From this scripture, and from other passages, we learn that figs, grapes, and olives were the principal fruits, and barley, wheat, and millet the principal cereals, grown by the Hebrews. Among the live stock were sheep, cattle, and a few swine. The pursuits of the Hebrews are fairly represented by Cain, who was a "tiller of the ground," and by Abel, who was a "keeper of sheep."

Agriculture.—The antiquity of agriculture is indicated in the brief history of Cain when it tells us that he was a "tiller of the ground" and brought some of the fruits of his labor as an offering to God (Gen. 4: 2, 3), and that part of the ultimate curse upon him was: "When thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. 4: 12). Of the

actual state of agriculture before the deluge we know nothing. It must have been modified considerably by the conditions of soil and climate, which are supposed by many to have undergone some material alterations during the flood. Whatever knowledge was possessed by the old world was doubtless transmitted to the new by Noah and his sons, and that this knowledge was considerable is implied in the fact that Noah "began to be a husbandman," and planted a vineyard and made wine from the fruit (Gen. 9: 20, 21). Agricultural items belonging to the patriarchal period are few, but they suffice to show that the land of Canaan was in a state of cultivation and that the inhabitants possessed what were at a later date the principal products of the soil in the same country. It is reasonable, therefore, to conclude that the modes of operation were then similar to those which we afterward find among the Jews in the same country and concerning which our information is more exact.

In giving possession of the country already under cultivation to the Israelites, the Lord intended that they should keep up that cultivation. In doing this they doubtless adopted the practises of agriculture they found already established in the country. This may have been the more necessary, since agriculture is a practical

art and those of the Hebrews who were acquainted with the practises of Egyptian husbandry, had died in the wilderness; and even had they lived, the methods used in a hot climate and alluvial soil watered by river inundation, as in Egypt, could not have been altogether applicable to so different a country as Palestine.

As parts of Palestine are hilly, and as hills have seldom much depth of soil, the mode of cultivating them in terraces was anciently and is now much employed. A series of low stone walls, one above another, across the face of the hill arrest the soil brought down by the rains and afford a series of levels for the operations of the husbandman. This mode of cultivation is usual in Lebanon and is not infrequent in Palestine, where the remains of terraces across the hills in various parts of the country attest the extent to which it was anciently carried. This terrace cultivation has necessarily increased or declined with the population. If the people were so few that the valleys afforded sufficient food for them, the more difficult culture of the hills was neglected; but when the population was too large for the valleys to satisfy with bread, then the hills were laid under cultivation.

In such a climate as that of Palestine water is the great fertilizing agent. The rains of autumn and winter and the dews of spring suffice for the

ordinary objects of agriculture; but the ancient inhabitants were able in some parts to avert even the aridity which the summer droughts occasioned and to keep up a garden-like verdure by means of aqueducts communicating with brooks and rivers (Psa. 1:3; Prov. 21:1; Isa. 30:25). Hence, springs, fountains, and rivulets were as much esteemed by husbandmen as by shepherds (Josh. 15:19; Judg. 1:15). The soil was also cleared of stones and carefully cultivated, and its fertility was increased by the ashes to which the dry stubble and herbage was occasionally reduced by being burned over the surface of the ground (Prov. 24:31; Isa. 7:23; 32:13). Excrement and, in the neighborhood of Jerusalem, the blood of animals were also used to enrich the soil (2 Kings 9:37; Isa. 25:10; Jer. 9:22; Luke 14:34, 35).

That the soil might not be exhausted, it was ordered that every seventh year should be a sabbath of rest to the land. There was then to be no sowing nor reaping, no pruning of vines nor of olives, no vintage nor gathering of fruits. Whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field (Lev. 25:1-7; Deut. 15:1-10). But such an observance required more faith than the Israelites were prepared to exercise. It was for a long time utterly neglected (Lev. 26:34, 35; 2 Chron.

36: 21), but after the captivity it was once more observed. By this remarkable institution the Hebrews were trained to habits of economy and foresight and invited to exercise a larger degree of trust in the bountiful providence of their Divine King.

Fields.—Under the term “*dagan*,” which we translate “grain” and “corn,” the Hebrews comprehended almost every object of field culture. Syria, including Palestine, was regarded by the ancients as one of the first countries for corn. Wheat was abundant and excellent. There is still one bearded sort, the ear of which is three times as heavy and contains twice as many grains as our common English wheat. Barley was also much cultivated, not only because of its extensive use for bread, but because it was the only kind of corn which was given to beasts, for oats and rye do not grow in warm climates. Hay was not in use, and therefore the barley was mixed with chopped straw to form the food for cattle (Gen. 24: 25, 32; Judg. 19: 19). Other field products were millet, spelt, various species of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and perhaps cotton. Many other articles might be mentioned as being now cultivated in Palestine; but as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times or not.

Anciently, as at the present time, the arable lands in Palestine and in the East were not divided into fields by hedges and fences as in this country. The ripening products, therefore, presented an unbroken expanse, except when variegated in a large view by the difference of the products grown. The boundaries of lands were marked by stones, and it was deemed a heinous wrong, even in patriarchal times, to remove these landmarks (Job. 24: 2). The law pronounced a curse upon those who without authority removed them (Deut. 19: 14; 27: 17). The walls and hedges which are occasionally mentioned in Scripture belonged to orchards, gardens, and vineyards.

Ploughing.—This has always been a light and superficial operation in the East. At first the ground was opened with pointed sticks, then a kind of hoe was employed, and this in many parts of the world is still employed as a substitute for the plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators (Job. 1: 14). In the East, however, it has always been a light and inartificial implement. At first it was little more than a stout branch of a tree from which projected another limb shortened and pointed. The latter, being turned into the ground, made the furrow, while at the farther end of the larger branch was fas-

tened a transverse yoke to which the oxen were harnessed. Later, a handle to guide the plough was added. Thus the plough consisted of the pole, the point or share, the handle, and the yoke. The Syrian plough is and doubtless was light enough for a man to carry in his hand. The plough was drawn by oxen. These were sometimes urged by a scourge (Isa. 10:26; Nahum 3:2), but often by a long staff furnished at one end with a flat piece of metal for clearing the plough and at the other with a spike for goading the oxen. This ox-goad might be easily used as a spear (Judg. 3:31; 1 Sam. 13:21). Sometimes men followed the plough with hoes to break the clods (Isa. 28:24), but in later times a kind of harrow was employed. It was merely a thick block of wood pressed down by a man sitting on it or by a weight.

Sowing.—The ground, having been ploughed as soon as the autumnal rain had mollified the soil, was fit by the end of October to receive the seed. The sowing of wheat continued in different places through November and December. Barley was not generally sown till January and February. The seed seems to have been sown and harrowed at the same time, although sometimes it was ploughed in by a cross furrow.

Harvest.—The time of the wheat harvest in Palestine varies in different parts of the country

from early in May to late in June, and the barley harvest is about two weeks earlier than the wheat harvest. Among the Israelites, as with all other people, the harvest was a season of joy; and as such it is more than once alluded to in Scripture (Psa. 126: 5; Isa. 9: 3).

Reaping.—Different modes of reaping are indicated in Scripture and illustrated by the Egyptian monuments. In the most ancient times the corn was plucked up by the roots, and this continued to be the practise with particular kinds of grain after the sickle had been introduced. In Egypt at this day barley and dourra are pulled up by the roots. The choice between these methods was probably determined in Palestine by the consideration pointed out by Russell, who states that “wheat, as well as barley in general, does not grow half so high as in Britain and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country where the corn grows more rankly the sickle is used.” When the sickle was used, the wheat was either cropped off under the ear or cut close to the ground. In the former case, the straw was afterward plucked up for use; in the latter, the stubble was left and burnt on the ground as a fertilizer.

Threshing.—The ancient mode of threshing as

described in Scripture and as figured on the Egyptian monuments is still followed in Palestine. Formerly, the sheaves were conveyed from the field to the threshing-floor in carts, but now they are generally borne on the backs of camels and asses. The threshing-floor is a level plot of ground of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor has been formed (Gen. 50:10). Sometimes several of these floors are contiguous. The sheaves are spread out upon them, and the grain is trodden out by oxen, cows, and young cattle arranged five abreast and driven in a circle, or rather in all directions, over the floor. This was the common mode in Bible times. Moses forbade that the oxen thus employed should be muzzled to prevent them from tasting the corn (Deut. 25:4). Flails, or sticks, were used in threshing only small quantities or for the lighter kinds of grain (Isa. 28:27). There were, however, some kinds of threshing-machines which are still used in Palestine and Egypt. One of them very much used in Palestine, is composed of two thick planks fastened together side by side and bent upwards in front. Sharp fragments of stone are fixed into holes bored in the bottom. This machine is drawn over the corn by oxen, a man or boy sometimes sitting on it to increase the

weight. It not only separates the grain, but also cuts the straw and makes it fit for fodder. This is most probably the *Charutz*, or "corn-drag," which is mentioned in Scripture (in Isa. 28:27 and Amos 1:3 rendered "threshing-instrument"). It would seem to have been sometimes furnished with iron points instead of stones. The Bible also mentions a machine called a *Moreg* (2 Sam. 24:22; 1 Chron. 21:23), which is unquestionably the same as that bearing in Arabic the name *Noreg*. This machine is not now often seen in Palestine, but is more used in some parts of Syria and is common in Egypt. It consists of a frame of wood in which are inserted three wooden rollers armed with iron teeth. It bears a seat on which the driver sits to give the benefit of his weight. It is generally drawn over the corn by two oxen and it separates the grain and breaks up the straw even more effectually than the drag. In all these processes the corn is occasionally turned by a fork, and when sufficiently threshed is thrown up by the same fork against the wind to separate the grain, which is then gathered and winnowed.

Winnowing.—This was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (Jer. 4:11, 13). By this process the broken straw and

the chaff were blown away, while the grain fell to the ground. The grain afterward was passed through a sieve to free it from bits of earth and other foreign matter. After this it underwent a still further purification by being tossed up with wooden scoops or short-handled shovels.

Care of the Flocks.—In the first period of their history the Hebrews led an unsettled pastoral life such as we still find among many Oriental tribes. One great object of the Mosaical polity was to turn them from this condition into that of fixed cultivators of the soil. The care of flocks, however, was discouraged only as a condition of life unfriendly to settled habits and institutions, and not as a pursuit connected with agriculture. Hence, although in later times the attention of the Hebrews was given chiefly to agriculture, the tending of sheep and cattle was not at any time neglected.

The shepherds who move about with their flocks from one pasture-ground to another according to the demands of the season, the state of the herbage, and the supply of water are called *nomads*, that is, not merely *shepherds*, but *wandering shepherds*. They feed their flocks on the commons, or the deserts and wildernesses which no settled or cultivated people have appropriated. According to the ideas of the East, the digging of a well is so meritorious an act that he who performs it acquires ownership to the

waste lands round about. In the time of the patriarchs Palestine was but thinly peopled by the Canaanites and offered many such tracts of unappropriated grounds fit for pasturage. In these the patriarchs fed their flocks without establishing any exclusive claims to the soil until they proceeded to dig wells. This act, being considered as an act of appropriation, was opposed by some of the inhabitants (Gen. 21: 25, 26). After the conquest of Canaan those Israelites who possessed large flocks and herds sent them out under the care of shepherds into the wildernesses or commons of the east and south, where there are rich pasturages during the moist seasons of the year (1 Sam. 17: 28; 25: 4-15; 1 Chron. 27: 29-31; Isa. 65: 10). When the shepherds move from one place to another, they strike their tents, pack them up, and convey them on camels to the next station. Nearly all the pastoral customs were the same anciently as now. The sheep were constantly kept in the open air and guarded by hired servants and by the sons and daughters of the owners. Even the daughters of *emirs*, or "chiefs," did not disdain to tend the sheep (Gen. 24: 17-20; 29: 9; Exod. 2: 16). The principal shepherd was responsible for the sheep intrusted to his care, and if any were lost, he had to make them good, except in certain cases (Gen. 31: 39; Exod. 22: 12). These

shepherds were often paid by a certain proportion of the young of the flock (Gen. 30:30). On the more dangerous stations towers were erected from which the approach of enemies might be discovered. These were called the towers of the flock (2 Chron. 26:10; Micah 4:8).

The flocks required watching by day and by night, and the shepherds were therefore exposed to all the changes of season. Thus Jacob describes his service, "In the day the drought consumed me and the frost by night, and my sleep departed from mine eyes." The shepherd's life was a common one from the days of Jacob, or even from the days of Abel, until the time of Christ. We read that the shepherds were "keeping watch over their flocks by night" when the angel of the Lord came to announce the glad tidings of the Savior's birth. The nomads, or wandering shepherds, are still common in the East.

Care of the Vine and the Fruit-Tree.—The cultivation of the vine formed an important part of Jewish husbandry. Vineyards were generally planted on the sides of the hills and the mountains. Much labor was employed in preparing the ground. The stones were carefully gathered out; the rock was often covered over with soil, piled up so as to make a broad platform on the sloping height; the whole was surrounded with

a hedge or wall; the ground was carefully dug and set with plants of the choicest kind; a press was sunk for making wine; a tower was raised, in which all the tools and other articles necessary for the laborers might be kept and where watchmen might always stay to guard the enclosure from thieves and wild animals, especially foxes, which were very troublesome (S. of Sol. 2:15). These towers seem to have been sometimes built with much elegance and fitted up at much expense as places of pleasure as well as for mere use. There the rich owner might occasionally resort with his friends to enjoy for a few days its agreeable retreat. God compares his care of the Jewish nation to the care which the husbandman was accustomed to bestow upon his vineyard (Isa. 5:1, 2; Psalms. 80:9-13). Our Savior uses the same imagery: "There was a certain householder, which planted a vineyard, and hedged it round about and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country" (Matt. 21:33). The vines were pruned several times a year with an instrument made for the purpose and called the pruning-hook.

The vintage, or season for gathering grapes, began early in the fall, about the middle of September, and generally lasted about two months. It was a time of more gladness than was harvest. With songs and shoutings that sounded over the

hills the laborers proceeded in their work, gathering the great clusters into baskets and bearing them to the wine-press. This was commonly dug like a vat into the ground and secured over the bottom and round the sides with stone-work plastered so as to hold the juice; frequently it was hewed in a solid rock. It consisted of two separate vats close together; one of which was sunk considerably lower than the other. The grapes were thrown into the upper vat, where they were trodden by the feet of five or six men. As the juice was pressed out, it ran through a small opening in the side close to the bottom down into the lower vat. The treaders sang and shouted and jumped, and all their garments became thoroughly stained with the red blood of the grapes (Jer. 25: 30; 48: 32, 33).

Out of the juice was made wine and vinegar. The new wine was commonly put into new goat-skin bottles with the hairy side turned inward (Job 32: 19; Matt. 9: 17). It became better the longer it was kept. The dregs all settled to the bottom (Isa. 25: 6). Besides the vinegar, which is usual among us and to which Solomon refers in one of his proverbs (Prov. 10: 26), there was a sort of weak wine used very commonly by laborers which was also called vinegar. Such was that vinegar which the workmen of Boaz used in his harvest-field (Ruth 2: 14).

This was a common drink also among the Roman soldiers, and it seems to have been this kind of vinegar that was presented in a sponge to our Savior when he hung upon the cross (Matt. 27:48). The "vinegar mingled with gall," which had been offered to him before (Matt. 27:34) and which Mark calls "wine mingled with myrrh," was a preparation of wine mixed with this bitter substance. Such a drink was frequently given to criminals doomed to suffer death, in order to stupefy their feelings and so take away the sense of pain. Our Lord refused the cup; he would not consent in the deepest agony of his suffering to taste a drink that could bring relief only as it deranged and blunted the natural powers of the soul.

Grapes were sometimes dried in the sun and preserved in masses or casks like figs. These were the clusters, or bunches, of raisins which Abigail presented to David on one occasion and Ziba on another (1 Sam. 25:18, 20; 2 Sam. 16:1). The Jews were not allowed to gather the fruit of the vine or of any tree until the fifth year after it began to bear (Lev. 19:23-25).

The olive also yielded a rich reward to the husbandman's care. The fruit was sometimes beaten off the tree with a long stick and at other times shaken off. The boughs were not allowed to be gone over a second time; the few olives

that still clung to the tree were to be left for the poor, as were also the grapes that were passed over in the vintage (Deut. 24: 20, 21). The gleaning of olives and of grapes is used to represent a sweeping judgment of God that leaves scarcely anything behind (Isa. 17: 6; 24: 13). Olives, as well as grapes, were trodden in a press of a particular kind. The word "Gethsemane" means "an oil-press." No doubt, such a press, and perhaps more than one, was much used there for making oil from the fruit that grew so plentifully around and upon the Mount of Olives. The oil was very valuable, answering in a great degree among the Jews the same purposes that butter does with us, and also supplying them with light in their lamps. Sometimes the fruit was plucked before ripe and instead of being cast into the press was only beaten and squeezed. The oil thus obtained was the best and was called beaten oil. The sacred lamp in the sanctuary was always fed with such (Exod. 27: 20). The best kind of oil was also mixed with spices and used for ointment. All the rest was employed in various ways—for food or for common lamps. To "dip the foot in oil" is an expression that signifies to possess a rich and fruitful inheritance (Deut. 33: 24). Oil was a common emblem for gladness and for grace of every kind.

Of other fruits it is not necessary to speak particularly, though several of them were highly valuable. The different kinds of fruit found in Palestine have already been mentioned under Principal Products. The Jews were very fond of gardens and frequently exercised a great deal of care to make them not only profitable but also beautiful and pleasant.

CHAPTER XI

POLITICAL CANAAN

CANAAN BEFORE THE CONQUESTS

The knowledge that we possess of the land of Canaan before the conquests is very meager; especially is this true with reference to the geography of the land. As with the mound-builders of America and the cave-dwellers of Europe, the origin of the first settlers of the land of Canaan is unknown. It is not exactly known whether the aborigines were of the Hamitic or the Semitic race, but it is generally believed that they were for the most part of Hamitic origin. Among the earliest inhabitants of the land the Bible makes mention of several tribes, the most of which are represented as giants.

1. THE ABORIGINAL RACES

The Rephaim, "lofty men," are frequently mentioned in the Old Testament, the word being translated "giants." The Rephaim inhabited the highlands of Bashan, and their capital was probably Ashteroth Karnaim. The giant Og, king of Bashan, conquered by the Israelites, is supposed to have been one of their race. It is probable that they had a settlement west of the

Jordan also, for a locality was long afterward remembered as the "Valley of the Rephaim" (see 2 Sam. 5:18).

The Zuzim, "tall ones," are generally understood to be the same people as those who in Deut. 2:20 are called *Zamzummmim*. It appears from Gen. 14:5 that their capital and principal city was Ham. They probably occupied the table-lands east of the Jordan and south of Bashan and Gilead. These people, like the Rephaim, were giants (Deut. 2:21).

The Emim, "terrible ones," were also giants (Deut. 2:10, 11). These people were the ancient inhabitants of the land of the Moabites, which has been described in a previous chapter.

The Horim, "cave-dwellers," also known as Horites, dwelt in Mt. Seir, south of the Dead Sea. They were succeeded by the Edomites, descendants of Esau. For their genealogy see Gen. 36:29-30; 1 Chron. 1:38-42.

The Avim, "ruins," or "dwellers in ruins" (Deut. 2:23). It would seem from Josh. 13:3, 4 that the Avites' territory was west of the Jordan; for their possessions are mentioned as a part of the "territory yet to be possessed," just before the division of the land among the ten tribes.

The Anakim, "long-necked ones," had their principal home at Hebron (Josh. 14:15), which

was called by them Kirjath-arba. They occupied also another town called Kirjath-sepher, which signifies "book-town." From this we may infer that they had some kind of literature. The children of Anakim struck with terror the Israelite spies (Numbers 13). The Anakim were finally subdued by the Israelites. "And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak. And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher" (Josh. 15: 14, 15).

2. THE CANAANITISH TRIBES

The word "Canaanites" is used in two senses: it refers to a tribe that inhabited a particular locality of the country; and it sometimes refers to all the people that inhabited the country west of the Jordan. The Canaanites proper were the descendants of Canaan, fourth son of Ham (see Gen. 10: 18; 1 Chron. 1: 8). By "the Canaanitish tribes" in this chapter we mean all the tribes that inhabited the land west of the Jordan at the time of the Israelites' conquests. We shall first name the tribes west of the Jordan, beginning in the north and going southward.

The Zidonians occupied a narrow strip along the Mediterranean, north of Mt. Carmel and the Bay of Acre, between Mt. Lebanon and the Sea, having Tyre and Zidon as their principal cities.

The Hivites occupied a territory east of the Zidonians in the extreme northern part of Palestine (Josh. 11:3). In Judg. 3:3 we read of "the Hivites that dwelt in mount Lebanon, from Mt. Baal-hermon unto the entering in of Hamath." Another settlement of the Hivites was in the central part of Palestine, where in the time of David they had Shechem as their principal city. They afterward occupied several cities north of Jerusalem, some of which formed the "Gibeonite league" and made a treaty of peace with the Israelites (Josh. 9:3-15).

The Hittites were the descendants of Heth. The first mention that we have of the Hittites, we find them in the southern part of Palestine with Hebron as their principal city (Genesis 23). It seems probable that their dominions extended as far south as Beersheba (Gen. 27:46). From the allusion in Josh. 1:4 and 11:3 we are led to believe that the Hittites also occupied a territory in the mountain region in the northern part of Palestine, probably south of the Zidonians and Hivites and north and west of the Sea of Galilee.

The Canaanites Proper, called "lowlanders," were, as before mentioned, the descendants of Canaan, son of Ham. Since they were the principal people and the direct descendants of Canaan, from them the land took its name: the land of Canaan. In Num. 13:29 we read, "The

Canaanites dwell by the sea, and by the coast of Jordan." Being thus in the lowlands along the seacoast and in the Jordan Valley, the Canaanites proper occupied the most fertile land of the country. The principal city on the seacoast was Joppa. Their cities in the Jordan Valley were Sodom, Gomorrah, Adamah, Zeboim, and Zoar, all of which, except the last, were destroyed by the judgments of God (Genesis 19). The territory of the Canaanites lay almost in the shape of a horseshoe, with the eastern branch somewhat the longer. Their territory extended along the Mediterranean from just about Joppa northward to Mt. Carmel and the Bay of Acre, southward, then southeasterly through the Plain of Esdraelon to the Jordan; and the eastern side of the horseshoe was formed by the Jordan Valley, extending to the northern end of the Dead Sea.

The Perizzites, "villagers," are frequently mentioned in connection with the Canaanites (Gen. 34:30). From their frequent mention in connection with the Canaanites and from the allusion in Josh. 17:15, 16, we locate them in the mountain region north of Jerusalem, probably between the western arm of the territory of the Canaanites and the central territory of the Hittites. The Perizzites, with many of the other Canaanitish tribes, were still found in the

country at the time of the restoration from the Babylonian captivity (Ezra 9:1).

The Jebusites occupied the mountain region around Jebus, afterward Jerusalem. This tribe was one of the seven nations of Canaan that the Israelites were commanded to exterminate from the country (Deut. 7:1; 20:17). They were defeated by Joshua, and their cities were burned. They still remained in the land and held their possessions; and their city, though burned by the Israelites, remained in possession of its own people as a foreign fortress in the midst of the land until the time of David, when it was finally captured and made the capital of his kingdom (2 Samuel 5).

The Amorites, called "mountaineers," were the most powerful of all the nations of Canaan; hence their name sometimes occurs for the Canaanites in general. Their origin is traced to Emori, an offspring of Canaan. Their original territory is supposed to have been the wilderness between Hebron and the Dead Sea. They are distinguished from the Canaanites by their having inhabited the mountain region, while the latter dwelt in the lowlands. At one time the Amorites are said to have possessed the entire country east of the Jordan and the Dead Sea, from the Arnon on the south to Mt. Hermon on the north, including all Gilead and Bashan. Sihon

and Og, kings of the Amorites, it will be remembered, were conquered by the Israelites in their final march to the promised land.

The Philistines, "lowlanders," occupied the southwestern portion of the maritime plain. Their origin is involved in much obscurity. From this people we have the present name of the country, Palestine. Abraham found this people in the south country; at that time they were not a powerful people (see Genesis 20). The chief, Abimelech, entered into a treaty of peace with Isaac. His reasons for pressing Isaac's departure from Gerar are given in Gen. 26:12-23. In later years the Philistines became a very powerful people and possessed the fertile plain of the Shefelah, lying along the coast-plain between the Mediterranean and the hill country of Judah and Dan. The Philistines were a constant menace and scourge to the Israelites (Josh. 13:3; Judg. 3:3). Gaza, Ashkelon, Ekron, Gath, and Ashdod were the principal cities of the Philistines.

The Girgashites.—Little mention is made of this tribe, and their location is unknown. It has been supposed that they occupied a territory in the vicinity of the Sea of Galilee.

CANAAN AS DIVIDED AMONG THE
TRIBES

After the conquest, the land of Canaan was distributed by lot among the tribes. Judah, Benjamin, Simeon, and Dan occupied the south; Ephraim, half of Manasseh, and Issachar, the middle; and Zebulun, Naphtali, and Asher, the north. At a later date the country was divided into three sections: Judea in the south, Samaria in the middle, and Galilee in the north. Reuben, Gad, and the other half of Manasseh were settled beyond the Jordan in Bashan and Gilead. We will now give the general location of the land allotted to each tribe, beginning in the south on the west side of the Jordan and leaving the territory on the east of the Jordan to the last.

The Tribe of Simeon.—The territory occupied by Simeon was in the southwestern portion of Palestine, and included eighteen cities around the well of Beersheba (Josh. 19:1-9; 1 Chron. 4:24-33). At the time when the Israelites entered the promised land Simeon was the smallest of the tribes, having only 22,200 able-bodied men (Num. 26:14). The cities of Simeon are enumerated in the nineteenth chapter of Joshua as follows: "And they had in their inheritance Beersheba, and Sheba, and Moladah, and Hazarshual, and Balah, and Azem, and Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-mar-

caboth, and Hazarsusah, and Beth-lebaoth, and Sharuhén; thirteen cities and their villages: Ain, Remmon, and Ether, and Ashan; four cities and their villages: and all the villages that were around about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families'' (Josh. 19: 2-8).

The Tribe of Judah.—The territory assigned to the tribe of Judah is described in Joshua 15. It extended across western Palestine from the Dead Sea on the east to the Mediterranean on the west. It extended north and south from the Negeb in the south to Jericho in the north. The average extent of this district was about fifty miles from east to west and about forty miles from north to south. Its area was about half that of the State of Connecticut. A portion of this territory was afterward cut off for Simeon, which then became a frontier tribe of the south (Josh. 19: 1-9). The cities of Judah are given in Josh. 15: 21-62. The towns of most note in the territory of Judah were Hebron, Bethlehem, Kirjath-jearim, Lachish, and Libnah. Thirteen of the cities of Judah, Benjamin, and Simeon were allotted to the priests (Josh. 21: 9-19).

The Tribe of Benjamin.—The portion of Canaan allotted to Benjamin was bounded on the north by Ephraim, on the east by the Jordan, on

the south by Judah, and on the west by Dan. His territory included Jerusalem and the other cities enumerated in Josh. 18:11-28, and was about twenty-five miles east and west and about twelve miles north and south.

The Tribe of Dan.—The portion of Dan was on the seacoast. His territory was bounded on the north by Manasseh and Ephraim, on the east by Ephraim and Benjamin, on the south by Judah and the land of the Philistines, on the west by the Mediterranean. The chief city of the tribe of Dan was called by the tribal name, Dan (Judg. 20:1). It was originally called Laish (Judg. 18:29).

The Tribe of Ephraim.—The territory of Ephraim lay in the center of Canaan. It was bounded on the north by Manasseh, on the east by Issachar, on the south by Benjamin and Dan, and on the west by Dan. From Josh. 16:1-10 it seems that the territory of Ephraim reached eastward to the Jordan. For nearly four hundred years Ephraim, with Manasseh and Benjamin, exercised undisputed preeminence among the tribes. The principal places in the portion allotted to Ephraim were Shechem, Shiloh, Beth-horon, Timnath, and Samaria. Shiloh was the resting-place of the ark; Timnath was the burial-place of Joshua; and Samaria in later years became the capital of the ten tribes.

The Half Tribe of Manasseh West of the Jordan.—It will be remembered that one-half of this tribe settled east of the Jordan and one-half on the west. We therefore distinguish them in our description by east and west. The half tribe of Manasseh west of the Jordan was located north of Ephraim and Dan, west of Issachar, south of Asher and Zebulun, and was bounded on the west by the Mediterranean Sea. This half tribe of Manasseh could not drive out the inhabitants of all the cities allotted to them. They occupied three mountain cities: Geba, Dotham, and Jarmuth.

The Tribe of Issachar (Josh. 19:17-23).—To the tribe of Issachar was allotted the Plain of Esdraelon and a considerable strip of the country on the west of the Jordan as far south as the portion of Benjamin. This portion was bounded on the north by Naphtali and Zebulun, on the east by the Jordan, on the south by Benjamin, and on the west by Ephraim and Manasseh and Zebulun. The principal cities of this tribe were Engannim, Shunem, Haphraim, and Beth-she-mesh.

The Tribe of Asher (Josh. 19:24-31).—The tribe of Asher lay along the seacoast, and extended from Mt. Carmel northward to Zidon.

The Tribe of Zebulun (Josh. 19:10-16) occupied a territory almost midway between Mt.

Carmel and the Sea of Chinnereth, afterward the Sea of Galilee. This territory was bounded on the northwest by Asher, on the northeast by Naphtali, on the south by Issachar and Manasseh. The principal places of the tribe were Gath-hepher, home of the prophet Jonah; Bethlehem, which should be distinguished from the town of the same name in Judah; and Shimron.

The Tribe of Naphtali (Josh. 19:32-39) occupied a large strip of territory west of Lake Merom and the Sea of Chinnereth. It is bounded on the west by Asher and Zebulun. The principal city of this tribe was Kedesh, one of the cities of refuge, situated northwest of Lake Merom. The city of Laish, or Lesherm, taken by the tribe of Dan and afterward called Dan, was really in the territory of Naphtali.

The Tribe of Reuben (Num. 32:1-38; Josh. 13:15-23). It will be remembered that the tribe of Reuben, of Gad, and the half tribe of Manasseh settled east of the Jordan. The tribe of Reuben was in the south, the tribe of Gad in the middle, and the half tribe of Manasseh on the north. The tribe of Reuben had for its southern boundary the river Arnon, which separated it from the land of Moab. It was bounded on the west by the Dead Sea, on the north by the tribe of Gad, and on the east by the great desert. The principal cities of this tribe were Aroes, Ataroth,

Medeba, Kirjathaim, Kedemoth, Dibon, Beser, one of the cities of refuge, and Heshbon, ancient capital of the Amorite king, Sihon.

The Tribe of Gad (Num. 32: 25-33; Josh. 13: 24-28) was bounded on the north by the tribe of Manasseh, on the east by the great desert, on the south by the tribe of Reuben, and on the west by the river Jordan. It extended along the river from the Sea of Chinnereth to the Dead Sea. In the mountains of Gad were the cities of Jezer; Ramoth-gilead, a famous fortress and often the scene of bloody wars; and Penuel, the place where Jacob wrestled with the angel (Gen. 32: 24-32). Jabesh-gilead, Mahanaim, and Gadara are cities in the valley.

The Half Tribe of Manasseh East of the Jordan (Num. 32: 29-42; Josh. 13: 29-31) occupied the northwestern portion of the land of Palestine, generally known in the Old Testament as Bashan. The portion allotted to this tribe was larger than that allotted to any other tribe. Their territory extended from Mt. Hermon in the north to the portion of the tribe of Gad in the south, from the Sea of Galilee to the waters of the Merom, and from the river Jordan on the west to the great desert on the east. In the western mountain region of the half tribe of Manasseh east of the Jordan were Golan, a city of refuge, and Aphek, and nearly in the center of the

tribe was Ashteroth, former capital of Og, king of Bashan and Edrei. Near its eastern extremity was Keneth.

The Tribe of Levi, being the priests, were not assigned a separate portion of the land, but were given certain cities throughout the territory of the other tribes. There were in all forty-eight Levitical cities, four for each tribe. Simeon and Naphtali, being on the frontier, did not have their full number of Levitical cities, but Judah had more than four.

CITIES OF REFUGE

(Numbers 35; Deut. 19: 7-10; Josh. 20: 2, 7, 8.)

Of the Levitical cities, six of them were divinely appointed as cities of refuge, or asylums, to which those who had been undesignedly accessory to the death of a fellow creature might flee for safety and protection. They were as follows: west of the Jordan, Kadesh in Naphtali, Shechem in Mt. Ephraim, Hebron in Judah; east of the Jordan, Golan in the half tribe of Manasseh, Ramoth in the tribe of Gad, and Beser in the tribe of Reuben. It will be observed that the cities chosen were such as would be easy of access from all parts of the country. To any one of these cities a person might flee who had unawares or unintentionally slain some one. If he reached it before overtaken by the avenger of

blood, he was safe within its shelter, provided he did not remove more than a thousand yards from its circuit nor quit the refuge till the decease of the high-priest under whom the homicide had taken place. If, however, he transgressed these provisions, the avenger might lawfully put him to death. The roads leading to the cities of refuge were to be kept in good repair. For the laws governing the use of the cities of refuge see Exod. 21:13; Num. 35:9-34; Deut. 19:1-13.

SHILOH—THE SEAT OF GOVERNMENT

From the time when the children of Israel threw off the yoke of Egyptian bondage and became an independent people until the coronation of Saul, they had a form of government which has been called the Theocratic Administration; that is, God was their only king. He gave them their laws through Moses, his chosen servant. He accepted them in accordance with his law through the offering of the priests, and he spoke to them through the prophets. At this time, however, the prophetic order had not been fully established. During their journeys and wanderings in the wilderness until the time of the division of the land among the Tribes, the tabernacle had not long rested in one place. In the eighteenth chapter of Joshua we read: "And the

whole congregation of the children of Israel assembled together at SHILOH, and set up the tabernacle of the congregation there. And the land was subdued before them'' (Josh. 18:1). Shiloh now became the capital, or seat of government, as well as the religious center of the Israelitish people. Shiloh was a city north of Jerusalem, in the tribe of Ephraim. It was situated among the hills to the north of Bethel. Here the ark remained for a long time—from the days of Joshua to the end of Eli's life (Josh. 18:1; 1 Sam. 4:3). To this circumstance Shiloh owed all its importance; for after the loss of the ark, which never returned thither after it had been restored to Israel by the Philistines, Shiloh sank into insignificance. It was, indeed, the residence of Ahijah the prophet (1 Kings 11:29; 12:15; 14:2), but it is more than once mentioned as accursed and forsaken (Psa. 78:60; Jer. 7:12; 26:6). The last mention of it in Scripture is in Jer. 41:5, which shows that it merely survived the exile.

CHAPTER XII

THE UNDIVIDED MONARCHY

From the time of the division of the land of Canaan among the ten tribes to the time of the Undivided Monarchy is a period known as the Rule of the Judges. During the Rule of the Judges the territories of the several tribes underwent numerous changes, the majority of which are not of sufficient importance to demand the attention in an outline course.

Among other changes was the following: The tribe of Dan, being crowded by the Philistines, sent a number of their warriors on a northern expedition. Finding Laish at one of the sources of the Jordan, they slew its Sidonian inhabitants, took possession of the town, and called it a new name—Dan. As before noticed, this town was the northern outpost of the land of the Israelites.

The events during the reign of the judges belong rather to history than to geography. The Rule of the Judges was succeeded by the reign of Saul, at whose coronation we enter a new epoch in the history of the Israelites.

The kingdom of Saul, David, and Solomon is known as the Undivided Monarchy; for after the reign of these three kings national troubles broke out among the Israelites, and the empire

was divided into two kingdoms; namely, Judah and Israel.

THE KINGDOM OF SAUL

During the latter part of the Rule of the Judges considerable dissatisfaction arose among the people, and there was a growing demand for a more settled form of government. The Israelites desired that they might have a king like the nations around them. During the reign of Saul the entire extent of the kingdom covered an area of about six thousand square miles, not all of which was fully conquered. We divide the reign of Saul as follows: first, his appointment; secondly, his military campaigns; thirdly, his pursuit of David; fourthly, his defeat and death.

The Appointment of Saul (1 Sam. 9-12) is connected with

1. *Ramah* (a high place, a hill).—Many of the ancient towns of Palestine were built on the tops of hills. Not less than five prominent towns bear the name of Ramah, and the term enters in composition with the name of many other places situated on eminences. The Ramah of our lesson, was the home of Elkanah, Samuel's father (1 Sam. 1:19; 2:11), the birthplace of Samuel, his home and official residence, the site of the altar (1 Sam. 7:17; 8:4; 15:34; 16:13;

19:18), and finally his burial-place (1 Sam. 25:1; 28:3). It is a contracted form of Ramathaim-zophim. All that is directly said as to its situation is that it was in Mt. Ephraim (1 Sam. 1:1), a district without definite boundaries. Tradition fixes the location of Ramah about four miles north of Jerusalem. At this place Saul was privately anointed king.

2. *Mizpeh* (1 Sam. 10:17), an unknown place, was probably near Ramah, where Saul was introduced to the people as their king.

3. *Gibeah*, about four miles north of Jerusalem, was Saul's home and the capital of his empire.

4. *Gilgal*, in the valley of the Jordan, is where Saul was formally recognized as king after his victories at Jabesh-gilead.

The location of places named in the account of Saul's search after his father's lost asses is not known with any degree of certainty.

The Conquests of Saul (1 Sam. 11-18).—Living east of the Jordan were the Ammonites, a roving, troublesome, and cruel people, the ancient enemies of the Israelites. Under their king, Nahash, they invaded the territory just east of the Jordan and besieged Jabesh-gilead. When the men of Jabesh asked for terms of peace, they were informed that on the condition

that they should allow all their right eyes to be put out they might have peace. "And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee" (1 Sam. 11: 3). When the messengers came from Jabesh-gilead to Gibeah and told of their predicament and of the wretched conditions of peace proposed by the Ammonites, the people lifted up their voices and wept. When Saul, who was not present at the time the message came, heard the people weeping, he asked what it meant; and when he was told, the Spirit of God came upon him and his anger was kindled greatly against the cruel Ammonites. In his indignation he hewed in pieces a yoke of oxen and sent the pieces throughout all the coasts of Israel, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." And the fear of the Lord fell upon the people and they went out with one consent. There were soon assembled three hundred and thirty thousand men. With this army Saul marched against the Ammonites and completely defeated them. After the battle the people returned to Gilgal, where they offered their sacrifices before the Lord with great rejoicing, and then proclaimed Saul as their king.

Saul's next war was with the Philistines. In this war, Geba, which was near Gibeah, Saul's capital, and Michmash, across the valley from Geba, were wrested from the Philistines.

Saul's wars with the Moabites and the Edomites, the location of whose countries have heretofore been explained, are mentioned in 1 Sam. 14:47. In the same verse are mentioned his wars with the kings of Zobah. Zobah was situated near Damascus, northeast of Palestine; it was the head of the kingdom until it became subject to Israel in the reign of David.

Saul's wars with the Amalekites, as recorded in 1 Sam. 15:1-35, marked a turning-point in his career. In them he disobeyed the commands of the Lord by the mouth of Samuel; and though the war was a signal victory, Saul's disobedience alienated him from Samuel and the prophetic order. The Amalekites were wandering Bedouins of the desert, whose presence along the southern border of the country made the possessions of the Israelites unsafe. Upon these enemies the ancient ban had been pronounced, and they were to be annihilated. Saul assembled his armies at Telaim on the southern border, probably located between Beersheba and the Dead Sea, and thence marched into the land of the Amalekites, destroyed their cities, laid waste their country, and imprisoned their king.

Though commanded by the Lord through Samuel to spare neither man nor beast, Saul saved the best of the oxen and the sheep under the pretense that he wished to sacrifice them unto the Lord in Gilgal. For this act Samuel sharply rebuked him and warned him of his rejection as the Theocratic king, saying, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou" (1 Sam. 15:28).

After the war with the Amalekites, Saul was engaged in a second war with the Philistines. The latter gathered together to battle at Shochoh, a town belonging to Judah, and pitched their tents between Shochoh and Azekah. Saul and the men of Israel gathered together and came against the Philistines (1 Sam. 17:2, 3). It was during the encampment at these places that David slew Goliath, the Philistine giant. As a result, the Philistines fled. They were pursued by the Israelites even to the gates of Ekron and Gath, cities of the Philistines. Before this signal event David had probably been nothing more than a shepherd boy, but this act brought him prominently into notice, and he became one of Saul's household at Gibeah. Soon, however, he became an object of Saul's suspicion and hatred. Before his victory over Goliath David had been

anointed privately by Samuel at Bethlehem, six miles south of Jerusalem.

David's Flight and Saul's Pursuit (1 Samuel 19-28).—We will notice about a dozen different locations visited by David in his flight from before the face of Saul:

1. *Gibeah*, mentioned as the capital of Saul's empire.

2. *Ramah*, home of Samuel the prophet.

3. *Nob*, a place probably two miles north of Jerusalem (1 Sam. 21:1-9; 22:6-23).

4. *Gath*, the previously mentioned city of the Philistines.

5. *The Cave of Adullam*.—This cave was seen from Shefelah, or foot-hills, where three caverns are to be found (1 Sam. 22:1, 2).

6. *Mizpeh*, in the land of Moab.

7. *The Fortress of Hareth*, in the land of Judah.

8. *Keilah*, in the forests southwest of Jerusalem.

9. *Ziph*, a place in the wilderness south of Hebron.

10. *Wilderness of Maon*, about seven miles south of Hebron.

11. *Engedi*, a mountain region overlooking the Dead Sea.

12. *Ziklag*, on the south of Judah in the possession of the Philistines. Its exact location is not known. Some have supposed it to be about eleven miles southeast of Gaza.

Defeat and Death.—Saul's disobedience to God in his campaign against the Amalekites, and his alienation from Samuel, marked the beginning of his decline. Heretofore he had been guided by Samuel, the good old prophet, and had been blessed of the Lord. Now he became independent, self-reliant, and jealous of young David, who was to be the future king of God's people. Saul's pursuit of David exhibited the most cruel hatred and unbridled jealousy. Saul's final downfall came in the fortieth year of his reign, B. C. 1055, during his third campaign against the Philistines.

We shall now notice the geographical locations mentioned in this campaign. Aphek, the location of which is uncertain, was where the armies of the Philistines met in their last war with Saul. From Aphek the Philistines marched to the blood-stained battlefield of Esdraelon. Shunem (1 Sam. 28:4) was the camp of the Philistines in the plain of Esdraelon. Mt. Gilboa was the last place where the Israelite army

assembled under Saul. Here they were brought face to face with their ancient enemies, the Philistines. On seeing the great host of Philistines encamped against him, wicked Saul was filled with fear. He inquired of the Lord, but the Lord did not answer him either by dreams or by prophets. In this desperate moment, as a last resort to find out what he should do, he asked his servants to seek a woman who had a familiar spirit, so that he might inquire. The dwelling-place of the witch whom the servants found was Endor, a cave located between Mt. Gilboa and Mt. Tabor.

The night before the battle the terrified Saul stole away to this cave, and there had his interview with the witch of Endor. It is a sad picture. The once brave king of Israel, who, by the command of God, once endeavored to exterminate all the witches of the land, now, cowed with fear, makes his way by night to the seclusion of a cave in order to seek wisdom of Satan's servant. Saul laments, "The Lord hath departed from me and answers me no more." He receives no consolation from the witch of Endor, but is told that on the morrow both he and his sons shall fall. In the morning the battle begins and the Israelites are completely routed. Trying to escape across the heights of Gilboa, great numbers of them, including the three sons of Saul,

are slain in the Jordan Valley. On the battle-field strewn with the bodies of those who have fallen in battle, Saul is found alive; but seeing his destruction near, he deliberately falls upon his own sword. Thus ends the career of Israel's first and disobedient king.

THE EMPIRES OF DAVID AND SOLOMON

The realms of David and Solomon are shown on Map V. When David came to the throne, which the death of Saul had left vacant, the empire comprised about six thousand square miles of territory. David left to Solomon, his successor, an empire embracing ten times as much, or sixty thousand square miles.

Under the reign of David we shall mention: first, his birthplace; secondly, his battle-fields.

Bethlehem, the birthplace and early home of David, as before mentioned, lies six miles south of Jerusalem. After the death of Saul, David moved from Ziklag to Hebron, where he was accepted as king over the tribe of Judah. In the early part of his reign, Ishbosheth, the only remaining son of Saul, was also nominally reigning over part of the land; and Abner, Saul's general and the ablest man of his time, also exerted a great influence. This condition of affairs re-

sulted in civil war. Many battles were fought, no doubt, but only one is recorded.

Gibeon, a hill city in the tribe of Benjamin, about five miles north of Jerusalem, was the place of battle between the armies of Abner, Ishbosheth, and David. Both Abner and Ishbosheth were finally routed, and David was accepted as king over the twelve tribes of Israel.

Jebus, or Jebusi, was a fortress of Jebu on the border of Judah and Benjamin, afterward Jerusalem. After the civil war David's next act was to besiege Jebus, which had never been entirely in the possession of the Hebrews. Jebus was advantageously situated and was preeminently the place for the capital of the empire. Jebus was in the upland region that ran along the country from north to south, 2,200 feet above the level of the Mediterranean and 3,500 feet above that of the Dead Sea. The town was flanked on both sides by deep ravines, with the Valley of Jehoshaphat on the east and the Valley of Hinnom on the west and south.

Valley of Rephaim.—David's next battles were with the Philistines, who, growing jealous of David's increasing power, invaded his realm. Two battles were fought in the Valley of Rephaim, in each of which the Philistines were utterly routed.

Gath.—After David's triumphant victory over the Philistines in the Valley of Rephaim, he marched down from the Shefelah into the plain and took Gath. He soon completely defeated and subjugated the entire Philistine confederacy which had harassed the tribes of Israel for many centuries.

David next fought with the Moabites, whom he defeated and conquered (2 Sam. 8:2). He next smote Zobah, at that time the principal state between Damascus and the Euphrates (2 Sam. 8:3, 4). The Syrians of Damascus, assisted by Zobah, were also defeated. Twenty-two thousand of them were slain, and the Syrians thereafter became the servants of David.

Edomites (2 Sam. 8:14); the Ammonites (2 Sam. 10:6-14). All the places mentioned in these wars have heretofore been located, and as geography, not history, is our present purpose, we will not again describe the several battles. Three great battles were fought in the war with the Ammonites, namely, Medeba, Helam, and Rabbah. The capture of the Ammonites ended the war and extended the realms of David from the Red Sea to the Euphrates and made it the largest empire at that time in the Oriental world.

Two other battles during the reign of David remain to be mentioned, which, however, are comparatively unknown, since they were only

revolts or rebellions caused by internal troubles. The first was at the Wood of Ephraim. This locality was not in the tribe of the same name, but east of the Jordan, probably the place where the Ephraimites suffered a great defeat from Jephthah (Judges 12). The second battle was at Abel-beth-maachah, a locality in the extreme north of Palestine.

THE REIGN OF SOLOMON

The reign of Solomon presents a striking contrast to that of his predecessors, Saul, and especially David, who, until the latter part of his reign, was constantly harassed by his enemies. David left to Solomon the vast empire whose sword the nations had learned to respect. The reign of Solomon was, therefore, a peaceable one and is marked, not by bloody wars, but by the building of the temple of the Lord, for which his father David had made great preparations. Since the reign of Solomon was a peaceable one and his attention was given to the government and the building up of his empire, this period belongs to history rather than to geography.

CHAPTER XIII

DIVISION OF SOLOMON'S EMPIRE AND LANDS OF THE HEBREW CAPTIVES

At the death of Solomon the empire was rent asunder, and five kingdoms took its place. They were Syria, Moab, Edom, Israel, and Judah. With the first three of these we are very little concerned, for they are not closely connected with Bible history. We shall, however, give their location, because the kingdoms of Judah and Israel came more or less in contact with them.

The Kingdom of Syria extended from Mt. Hermon on its southern border to the Euphrates on the northeast. It was bounded on the west by Phœnicia (land of the Sidonians) and on the east by the Syrian Desert.

The Kingdom of Moab was bounded on the north by the river Arnon, on the east by the great desert, on the south by the land of Edom, and on the west by the Dead Sea.

The Kingdom of Edom extended southward from the Dead Sea down the Arabah to the head of the Gulf of Akabah.

The Kingdom of Israel.—We now come to the divided monarchy of the kingdoms of Judah and Israel. Soon after the death of Solomon ten of the tribes revolted and under Jeroboam founded the kingdom of Israel. This kingdom included the greater part of Palestine proper. It was bounded on the north by the kingdom of Syria, on the east by the desert, on the south by Judah and Moab, and on the west by the Mediterranean. It contained 9,400 square miles. The boundary line between the kingdoms of Judah and Israel extended east and west, south of Jericho, Bethel, and Joppa. It varied at different times, moving northward or southward according to the relative power of the two kingdoms. Over this kingdom ruled nineteen kings, representing several dynasties. The reign of these kings was broken at intervals by periods of anarchy. The capital was first at Shechem, then at Tirzah until the time of Omri, founder of the third dynasty. He chose a permanent location at Samaria, which became to the kingdom of Israel all that Jerusalem was to the kingdom of Judah. This kingdom had two religious centers—one at Dan in the extreme northern part, and one at Bethel, near the southern border. In each of these places, probably from an Egyptian custom, Jeroboam had placed a golden calf to represent the deity. Idolatry soon became the national re-

ligion and characterized that kingdom throughout its history and gained for Jeroboam the undesirable distinction of "Jeroboam who made Israel to sin." The kingdom of Israel had a brief existence of about two hundred and fifty years.

The Kingdom of Judah occupied the southern portion of Palestine west of the Jordan. It was bounded on the north by the kingdom of Israel, on the east by the Dead Sea, on the south by the Negeb, and on the west by the Mediterranean Sea. Judah had about 4,300 square miles. All the tribes east of the Jordan joined with the kingdom of Israel, leaving only two tribes, Judah and Benjamin. Their only seat of government and religious center was Jerusalem. The kingdom of Judah remained loyal to the house of David during all its history. It was ruled by twenty-one kings, all of one family.

LANDS OF THE HEBREW CAPTIVITY

The practise of deporting the inhabitants of a conquered land to some distant country was common among the Assyrians and the Babylonians. The chief object of this, no doubt, was to break down the national existence of troublesome people and to place them under such conditions as would afford a guarantee against re-

bellion. The Jews were doubtless removed to the far east for the purpose of getting them beyond the reach of Egyptian influence.

Before going into the details of the captivity a few general remarks concerning the eastern empires may be in place.

At the time of the first captivity the Assyrian Empire was rapidly rising into power. Previous to this time they had absorbed the early Babylonian Empire and were now the ruling power in that part of the world. Nineveh was the largest city in the Assyrian Empire, but was not at all times the capital, or the seat of monarchy. At a later date Nabopolassar, who by the Assyrian king had been appointed governor of Babylon, proved treacherous and became the founder of a new kingdom which afterwards was the Chaldean Empire with the city of Babylon on the Euphrates as its capital. In this revolt and in the destruction of Nineveh which followed, Nabopolassar was assisted by Cyaxares the Median monarch. Nabopolassar was succeeded by his son, the noted Nebuchadnezzar. Under Cyaxares the Medes achieved their independence. They, therefore, joined with the Babylonians in destroying the great city of Nineveh. Later, the Medes joined with the Persians, and under their clever general, Cyrus

the Great, they conquered Babylon and founded the great Medo-Persian Empire.

It is extremely difficult to give with certainty the boundaries of the empires, since they were constantly shifting.

Let us notice the order in which the Israelites were conquered and deported. To speak in general terms, we may say that the kingdom of Israel was conquered first and taken captive by Assyria and carried to Nineveh and to the province of Media. The kingdom of Judah was conquered nearly one hundred years later by Nebuchadnezzar and carried to Babylon. This city had then risen to prominence. It was not until after the captivity of the kingdom of Judah that the Medes and Persians conquered Babylon; for it will be remembered that on that memorable night when Cyrus marched his victorious armies into the city of Babylon, when Belshazzar and his lords were in a drunken revelry, when the hand of God wrote on the wall in characters which none of the wise men of Babylon could read, Daniel, the Hebrew captive, was called upon to decipher the mysterious words.

THE FIRST CAPTIVITY

That which we name the first captivity was by no means brought about by a single removal of the population. In fact, the period of de-

portation occupied one hundred and fifty years; and the period of the return probably reaches through one hundred years. Pul, king of Assyria, first invaded the kingdom of Israel about 771 B. C. (2 Kings 15:19, 20). The next invasion was about 740 B. C., when Tiglath-pileser, king of Assyria (2 Kings 15:29), carried off the pastoral population that lived beyond the Jordan, with Zebulun and Naphtali. To this event allusion is made in Isa. 9:1, a passage very poorly translated in our common version. In the time of Tiglath-pileser, Assyria was rapidly rising into power, and to aggrandize Nineveh was probably a chief object of policy. His successor, Shalmaneser, made the Israelitish king, Hoshea, tributary. When the tribute was withheld, he attacked and reduced Samaria (B. C. 721), and by way of punishment and prevention transported into Assyria and Media its king and all the most valuable population remaining to the ten tribes (2 Kings 17:6). The families thus removed were, in great measure, settled in very distant cities, many of them probably not far from the Caspian Sea. Their place in Samaria was supplied by colonies from Babylon and Susis (2 Kings 17:24).

Such was the end of Israel as a kingdom. It is supposed by some, that these Babylonian colonists intermarried with the remaining peasants

in the land of Israel, and that their descendants are the Samaritans. The story of Esther establishes the fact that many of the Jews were later scattered throughout Media for more than two hundred years after the first captivity. The Ahasuerus of Esther is supposed to be the same as Xerxes of the Medo-Persian Empire. Shushan (Susa), in the province of Elam in the mountains east of the Tigris and north of the Persian Gulf, was at this time the place where the Persian kings had their seat of government. The following table from Blaikie's History will show the successive deportations of the kingdom of Israel.

Year B. C.	Assyrian Kings	Kings of Israel	People Carried Off	Kings of Judah	Year before Destruction of Jerusalem
771	Pul	Menahem	Reuben, Gad, etc.	Uzziah	183
740	Tiglath-pileser	Pekah	Gilead, Galilee, etc.	Ahaz	152
721	Shalmaneser	Hoshea	All Israel	Hezekiah	133

THE SECOND CAPTIVITY

An interval of more than one hundred years followed the captivity of Israel before Judah suffered a similar fate. The people of Judah, like the ten tribes, were not all taken at once,

but were carried off in three detachments (2 Kings 24 and 25). We have before mentioned that the Chaldean Empire, with Babylon as its capital, separated from Assyria and became the ruling power in the east. This accounts for the captives of Judah being carried to Babylon, while those of Israel, conquered by the Assyrian kings, were taken to Nineveh, Media, and Persia. We insert here another table, which gives in a concise form the three detachments of the captivity of Judah.

B. C.	Kings of Judah	The Conqueror	People Carried Off
607	Jehoiakim	Nebuchadnezzar, acting for his father	Daniel and other princes
599	Jehoiachin	Nebuchadnezzar	10,000 chief people
588	Zedekiah	Nebuchadnezzar	Nearly all the people

THE RESTORATION

While the Jews were yet held in bondage by the Babylonians, the conquering armies of the Medes and Persians under Cyrus came sweeping westward, and great Babylon fell before them. The seventy years of captivity were now almost ended, and God made Cyrus, though a heathen king, His servant to free His people. Cyrus issued a decree permitting the Jews to return to their own land and to rebuild the holy city of Jerusalem and the temple of the Lord.

What became of the ten tribes of Israel is veiled in mystery. Some suppose that they intermarried with the nations about them and thus lost their identity as a people, and it seems to be a universal opinion that no one knows who their descendants are. Others suppose it harsh assumption that such intermarriages were more common with the ten tribes than with the two. Some have concluded from Jas. 1:1 that the twelve tribes were still known as a separate people from the heathen in the days of the apostles. It is altogether probable that after the fall of Babylon and the decree to return and rebuild Jerusalem, many of the Israelites joined with the captives of Judah and returned to the land that was sacred alike to them all.

CHAPTER XIV

PALESTINE IN THE DAYS OF CHRIST

The political geography of Palestine during the first seventy years of New Testament history is very difficult from the fact that during this time the government was changed from regal to provincial form, and again from provincial to regal. At the birth of Christ, Judea was under the control of King Herod. At the latter's death his dominions were divided among three of his sons. To Archelaus were given Samaria, Judea, and Idumea; to Philip, Gaulanitis, Auranitis, Trachonitis, Ituræa, and Batanea; to Herod Antipas (called in the New Testament "Herod, the tetrarch"), Galilee and Perea. The fourth tetrarch was Lysanias, who ruled over the small district of Abilene, between Mt. Hermon and Damascus. "Tetrarch" means "the ruler of a fourth part." Archelaus, Antipas, Philip, and Lysanias, as just mentioned, became the tetrarchs, or four rulers, of Palestine at the death of "Herod the king." In the year A. D. 41 the government was again changed, and Herod Agrippa was made king over all Palestine (Acts 12). At his death, in A. D. 44, his dominions were divided, and Judea, Samaria, Galilee, and Perea were ruled by procurators. This form of government con-

tinued until the final destruction of Jerusalem, A. D. 70.

Palestine in the days of Christ was most commonly divided into three provinces west of the Jordan and two provinces east. West of Jordan were Judea on the south, Samaria in the middle, and Galilee on the north. East of the Jordan were Perea on the south, and the tetrarchy of Philip, sometimes called Decapolis, north of Perea and east of the Sea of Galilee.

PROVINCES

Province of Judea.—The province of Judea embraced the territory anciently belonging to the four tribes—Judah, Benjamin, Dan, and Simeon. Judea is bounded on the north by Samaria, but the boundary line between the two provinces is not fixed with certainty; on its eastern border is the river Jordan and the Dead Sea; on the south it is bounded by the desert; and on the west by the Mediterranean.

Province of Samaria.—Samaria is the central province lying between Judea and the Carmel range of mountains. It is bounded on the north by the province of Galilee; on the east by the river Jordan; on the south by Judea; on the west by the Mediterranean. The Plain of Saron (Sharon) was occupied almost entirely by the Gentiles; while its mountain region was held by

the Samaritans, a people who, as mentioned in a former chapter, were of doubtful origin, but who are supposed to have descended from the remnant of the ten tribes and the heathens brought to the country by the kings of Assyria (2 Kings 17).

The Province of Galilee.—Galilee extended from Mt. Carmel to Mt. Lebanon and from the Sea of Tiberias to the Mediterranean and Phœnicia. The greater part of the ministry of Christ was accomplished in this province.

The Province of Perea.—Perea is bounded on the north by Decapolis, on the east by the desert, on the south by the river Arnon, and on the west by the river Jordan and the Dead Sea. It nearly corresponds to the location of the tribes of Reuben and Gad. Perea means “beyond,” and the country was sometimes called “Judea by the farther side of Jordan” (Mark 10:1). Little mention is made of this province by the New Testament writers.

The Province of Decapolis, or the Tetrarchy of Philip.—This province had no definite geographical name. The term “Decapolis” refers to ten cities, not all of which were in this province. Therefore the name “Decapolis” should not be confined to the name of a province, though it is sometimes used in this way. On our map, Decapolis is shown in Perea, which, however, is

not strictly correct. This province embraced five sections, as follows: Gaulanitis, Auranitis, Trachonitis, Ituræa, Batanea.

PLACES OF PALESTINE ASSOCIATED WITH THE LIFE OF CHRIST

We shall notice the places in the five provinces in the following order: (1) Judea, (2) Samaria, (3) Galilee, (4) Perea, (5) Decapolis. We shall give the location of each city, taking Jerusalem as the center and measuring-point. The events in the life of Christ associated with each place will be deferred until we shall have come to the journeys of the Master. The student should have a clear conception of the location of each of these places in order to be better able to follow the journeys of Jesus.

PLACES IN JUDEA

Jerusalem has been so frequently referred to in former chapters that we shall not notice it here, except to say that since the days of David it was the principal city in the province of Judea and the most important city in all Palestine.

Bethlehem, as we have learned in a former chapter, is about six miles south of Jerusalem. Its altitude is 2,527 feet above the Mediterranean. Bethlehem was one of the Old Testament cities of Palestine. It was in existence at the

time of Jacob's return to the country from Padan-aram. Another name for this town was Ephrath (see Gen. 35:16-19; 48:7). After the conquests of Palestine it appeared under its own name, that of Bethlehem-judah (Judg. 17:7). The Book of Ruth is a page from the history of Bethlehem. It was the home of Ruth (Ruth 1:19) and of David (1 Sam. 17:12). It was fortified by Rehoboam (2 Chron. 11:5, 6). Most important of all, it was here that our Lord was born (Matt. 2:1). Here he was visited by the shepherds (Luke 2:15-17) and by the wise men from the East (Matthew 2). It may be of interest here to note the reason for the coming of the parents of Jesus from their home at Nazareth, nearly seventy miles to the north of Bethlehem, at a time when their child was soon to be born. By reading Luke 2:1-7, which for convenience we shall insert here, the matter is made plain. "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his

espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." The only apparent reason for this long and tiresome journey at a time when it was so undesirable was the decree of Augustus that the world (the Roman Empire) should be taxed; but in the mind of God there was a reason more profound, and a higher hand than that of Cæsar's guided this pious pair along the mountain road to Bethlehem. The prophets of old had said that the Messiah should be born in Bethlehem. Though Cæsar was unaware of it, his decree was ordained of God to fulfil the prophecies of old. Little did Cæsar realize that amidst the confusion and turmoil caused in the land by his decree, there should be born a king to whom the throne of the Cæsars and the thrones of other earthly potentates should be subjugated.

Bethany was a small town about two miles east of Jerusalem, and was the home of Mary, Martha, and their brother Lazarus. This town was doubtless visited many times by Jesus. It lies in a rocky ravine at the eastern foot of the Mount of Olives. At this point Jerusalem is completely shut out from view, which gives to

the little village a seclusion and singular quietness.

Mount of Olives, as we have already learned, is a long ridge extending along the eastern side of Jerusalem. Its name was probably derived from the olive-groves that once flourished on its slopes. Only on one of its sides can olive-groves be seen now, although the tree is still scattered over the hill in more or less abundance. In the time of our Lord it must have been more richly clad with foliage than at the present time.

Gethsemane.—The Garden of Gethsemane is situated across the brook Kedron from Jerusalem, probably at the foot of the Mount of Olives to the northwest and about one half or three fourths of a mile from the walls of Jerusalem.

Golgotha, “the place of a skull,” is the Hebrew name of the place where our Lord was crucified (Matt. 27:33; Mark 15:22; John 19:17). Its exact location is not known, but it was somewhere outside of the walls of Jerusalem, probably not far from the city walls.

The Wilderness of Judea is a wild, desolate region extending southeast from the hill country of Jerusalem to the Dead Sea. It averages about fifteen miles in width. It is a limestone country, rough and barren, with but little vegetation. It seems never to have had many in-

habitants nor any cities. As to the location of the Wilderness of Judea, there seems to be a difference of opinion among scholars. Some locate it north of Jerusalem along the valley of the Jordan; others, as we have given it in this paragraph.

Ephraim was a city in the district near the wilderness and about ten miles north of Jerusalem.

Emmaus was a village about seven and one half miles northwest of Jerusalem. Its exact location is now unknown.

Jericho, an ancient city, was situated on a plain five miles west of the Jordan and seven miles northwest of the Dead Sea. It is called "the city of palm-trees," probably because it was once beautified with groves of palm-trees.

PLACES IN SAMARIA

Sychar.—This place is mentioned only in the Gospel of John (John 4:5). Some believe that Sychar was only another name for the town of Shechem, while others believe that it was a different place. We are doubtless safer in identifying it with Shechem, a city about twenty-seven miles north of Jerusalem. Jacob's Well was at this place.

Salim (John 3:23) was about two miles west of the Jordan and about forty-five miles north-east of Jerusalem.

Samaria was situated about thirty miles north of Jerusalem and six miles northwest of Shechem, near the center of a beautiful basin about six miles in diameter and surrounded by high hills. Samaria was a little to the east of the center. The whole region about Samaria is a strong one for defense, and the view from the summit of the hills is beautiful. From the tops of the mountains, it is said, the Mediterranean can be plainly seen.

PLACES IN GALILEE

Nazareth is situated about sixty-three miles north of Jerusalem among the hills of Lebanon, just before they sink into the Plain of Esdraelon. Above the town are several rocky ledges, over which a person could not be thrown without almost certain destruction. About three miles south of the town there is a rock precipice rising almost perpendicularly about forty feet high. From this spot, it is said by some, is to be seen the most beautiful view in the Holy Land.

Cana is sixty-seven miles northeast of Jerusalem and about three miles northeast of Nazareth.

The Mount of Beatitudes, on which was delivered the memorial sermon of Jesus recorded in Matthew 5, 6, and 7, is a small hill, the exact location of which is not known. Its most prob-

able location is near the Sea of Galilee, in the vicinity of Capernaum.

Nain was fifty-seven miles north of Jerusalem and about six miles southeast of Nazareth.

Magdala was situated on the western shore of the Sea of Galilee, about seventy-five miles north of Jerusalem.

Bethsaida was just north of Magdala and between that city and Capernaum. There were two cities of this name: the one was on the western shore of the Sea of Galilee, and the other to the northeast of the Sea of Galilee, in Gaulanitis. Some have supposed that there was really but one Bethsaida, the city being settled on both sides of the Jordan. It seems more probable, however, that there were two Bethsaidas.

Capernaum was on the northwestern shore of the Sea of Galilee. It is of great interest as the home of Jesus after he left Nazareth. It is mentioned in no part of the Bible except in the four Gospels. There is considerable difference in opinion as to the exact location of Capernaum, but the location that we have given seems the most probable.

PLACES IN PEREA

Bethabara was twenty-four miles northeast of Jerusalem on the east of the Jordan, nearly op-

posite Jericho. It was Bethabara, in the valley of the Jordan, to which Jesus journeyed from Nazareth to be baptized of John.

PLACES IN DECAPOLIS

Gergesa, a small village in the country of the Gadarenes, called also Gergesenes, east of the Sea of Galilee.

Bethsaida.—As we have before explained, there are two Bethsaidas. The one we now refer to is on the east of the Jordan, just north of the Sea of Galilee. This Bethsaida was known as Bethsaida Julia, in honor of the daughter of the Roman ruler, Tiberius Cæsar.

Mt. Hermon, in Gaulanitis, is one hundred and eighteen miles northeast of Jerusalem. It is supposed by the best authorities to be the mount of transfiguration. Tradition associates the transfiguration with Mt. Tabor, which rises from the northeastern arm of the Plain of Esdraelon and lies about six or eight miles east from Nazareth.

Caesarea Philippi is a town at the foot of Mt. Hermon, about twenty miles north of the Sea of Galilee and forty-five miles southwest of Damascus. It was the most northern town to which our Lord journeyed.

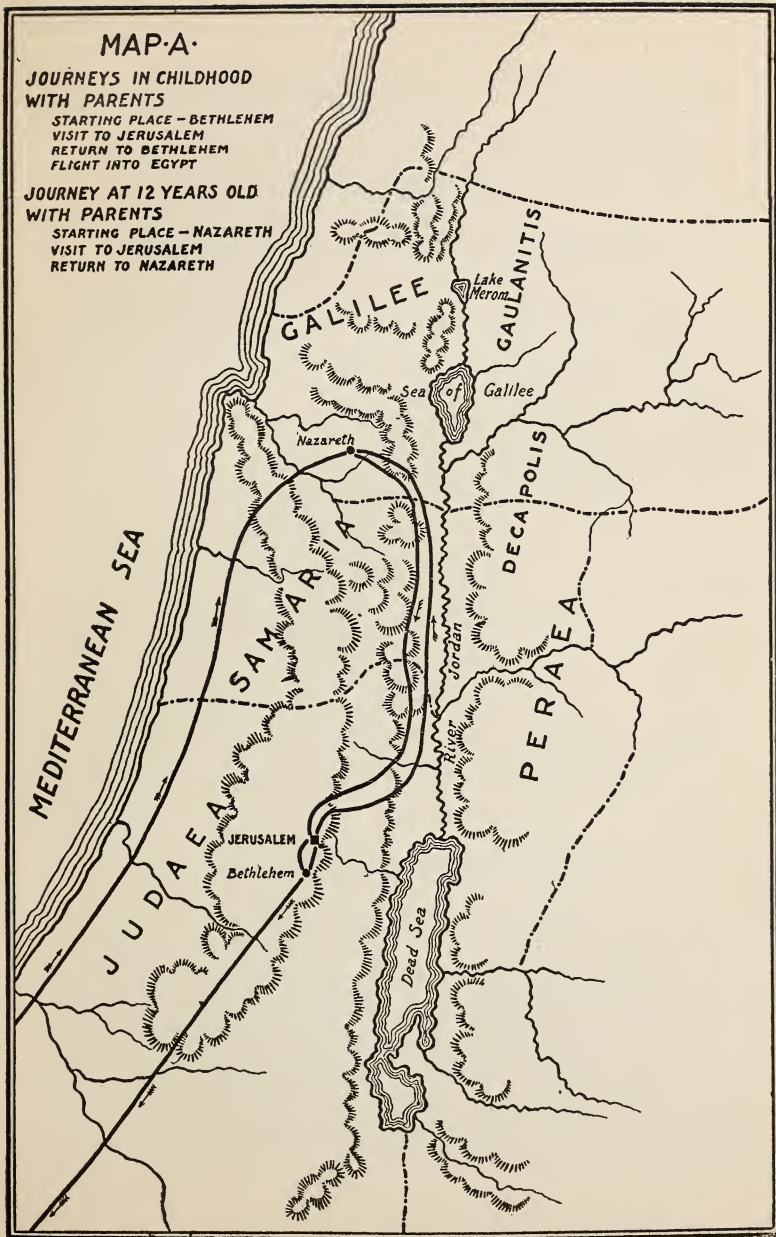
MAP A.

JOURNEYS IN CHILDHOOD WITH PARENTS

STARTING PLACE - BETHLEHEM
VISIT TO JERUSALEM
RETURN TO BETHLEHEM
FLIGHT INTO EGYPT

JOURNEY AT 12 YEARS OLD WITH PARENTS

STARTING PLACE - NAZARETH
VISIT TO JERUSALEM
RETURN TO NAZARETH



CHAPTER XV

JOURNEYS OF THE MASTER

One scholar has followed Jesus through no less than one hundred and thirty-four distinct journeys, but we shall not attempt to divide them into so many separate journeys. Five divisions of these intensely interesting and important pilgrimages will serve our purpose.

- I. Early life of Christ.
- II. First year of his ministry.
- III. Second year of his ministry.
- IV. Third year of his ministry.
- V. Closing events of his life.

Besides these five divisions we add a sixth—from the resurrection to the ascension.

1. EARLY LIFE OF JESUS

1. JOURNEYS IN CHILDHOOD

From Bethlehem to Jerusalem.—The first journey of Jesus after his birth in Bethlehem of Judea, the ancient home of his ancestor David, was to Jerusalem. When eight days old, he was taken by his parents to the temple and presented before the Lord according to the law

of Moses, which said, "Every male that openeth the womb shall be called holy to the Lord" (Luke 2:22-39).

The Return to Bethlehem.—After the presentation in the temple, Joseph and Mary, it seems, returned again to Bethlehem, where Jesus was visited by the wise men from the East. The wise men, having come by way of Jerusalem, had given Herod intelligence of the fact that they had come to worship the new-born King. The thought of a rival king stirred the heart of jealous Herod, and he instructed the wise men to return and tell him when they had found where the child was, that he also might go and worship him. The wise men were warned of God in a dream not to return to Herod, so they departed into their own country another way.

The Flight into Egypt.—Joseph, being warned in a dream of the wicked intention of Herod, obeyed the instructions of the Lord and fled into Egypt (Matt. 2:13-15). They left Bethlehem in time to escape the slaughter of the infants. Herod, having inquired of the wise men, knew that Jesus could not be more than two years old. Hoping, therefore, to kill Jesus and thus to preserve his throne, he gave orders for every infant in Bethlehem under two years old to be killed.

The Return to Nazareth.—"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:19-23).

It has pleased the Lord to leave us in total ignorance of Jesus' life from the time of the return to Nazareth until he was twelve years old. His time was probably spent, like that of other Jewish children, in the ordinary affairs of life and in learning the first lessons in the Jewish religion, which were taught to every child of pious Jewish families.

Visit to Jerusalem (Luke 2:41-50).—What occurred during this visit to Jerusalem is familiar to all Bible students. After Joseph and Mary had started home, they missed Jesus from the company. After three days' search in the

city of Jerusalem, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. When asked what he meant by such conduct and why he had served his parents thus, he answered them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Second Return to Nazareth.—"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:51, 52). From this second return to Nazareth until his baptism by John the Baptist, nothing is known of the history of Jesus' life, only what has been conjectured and imagined, and that he was subject to his parents and left the world an example of an obedient son. According to the Jewish law, a priest could not enter upon his priestly duties until he was thirty years of age. Accordingly, Jesus did not appear in public until he had reached his thirtieth year.

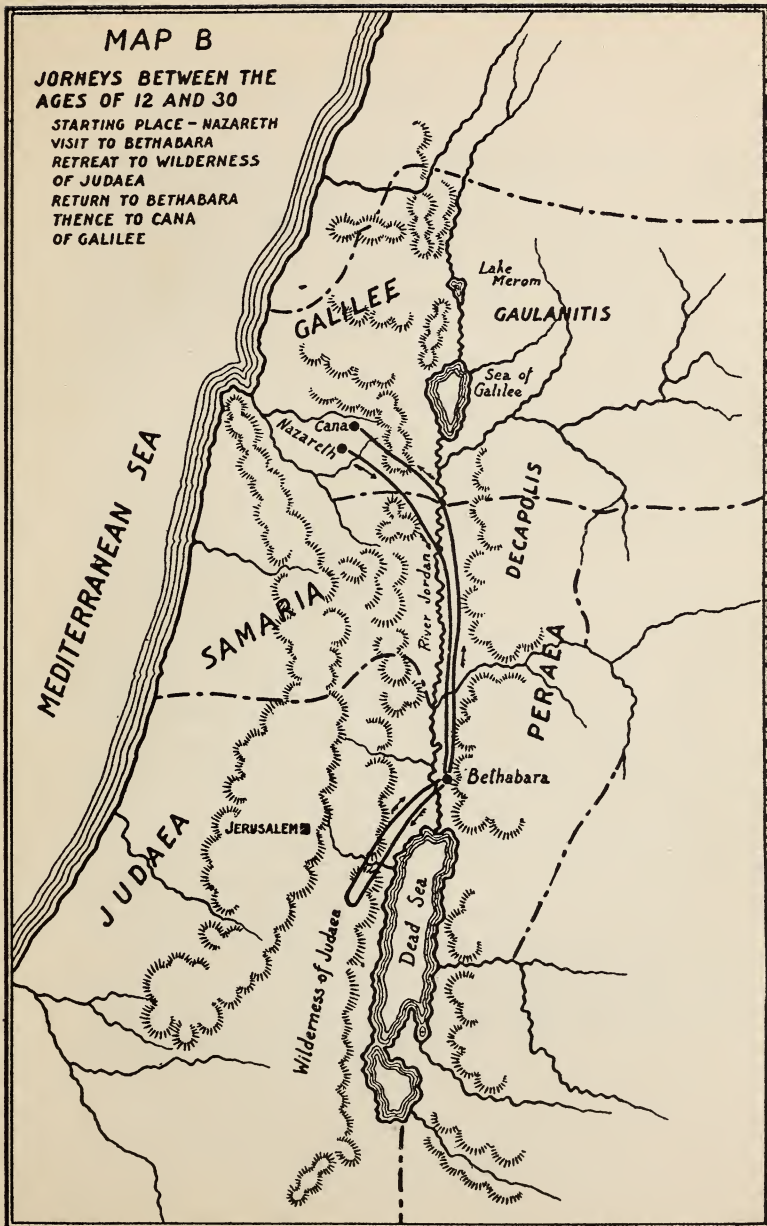
2. JOURNEYS BETWEEN THE AGES OF 12 AND 30

From Nazareth to the Place of Baptism.—Jesus came to John the Baptist in A. D. 26, to be baptized, according to our accepted chronology. This would make Jesus thirty years old, be-

MAP B

JOURNEYS BETWEEN THE AGES OF 12 AND 30

STARTING PLACE - NAZARETH
VISIT TO BETHABARA
RETREAT TO WILDERNESS
OF JUDAEA
RETURN TO BETHABARA
THENCE TO CANA
OF GALILEE





cause through a mistake our chronologists fixed the year of the birth of our Lord A. D. 4, which makes our Christian era four years too late. In other words, the Christian era dates from the time Christ was four years old. Adding, therefore, four years to A. D. 26, we have thirty years. The place of baptism, we are plainly told, was in the Jordan, but the exact location is not given. Probably it was near Bethabara. Assuming that Jesus started from Nazareth, we see that he traveled a distance of about sixty miles over the mountains of Palestine to be baptized of John in the river Jordan.

Retreat to the Wilderness (Matt. 4:1-11).—Soon after his baptism Jesus went to the wilderness, where he spent forty days in fasting and underwent severe temptations of Satan.

Again at Bethabara.—After the forty days of temptation Jesus called his first disciples (John 1:35-51). It is supposed that the calling of these disciples took place in the neighborhood of Bethabara, where he most likely appeared after his return from the wilderness.

Cana.—Soon after his baptism and his temptation in the wilderness, it appears that Jesus returned to Galilee, probably taking his first five disciples along with him.

II. FIRST YEAR OF OUR LORD'S MINISTRY

While at Cana, Jesus performed his first miracle by turning water into wine (John 2:1-11).

Visit to Capernaum (John 2:12).—On this visit the mother of Jesus, his brethren, and also his disciples accompanied him; but it would seem that they did not remain at Capernaum long, probably on account of the near approach of the Jewish Passover.

Journey to Jerusalem; First Passover (John 2:13-22).—It was during this visit to Jerusalem that Jesus rebuked the Jews for making his Father's house a house of merchandise. It was also at this time that he prophesied concerning his resurrection: "Destroy this temple, and in three days I will raise it up." And it was during this stay at Jerusalem that he had the conversation with Nicodemus recorded in John 3:1-21.

Journey to Sychar (John 4:1-42).—On his way back toward Galilee he had, of necessity, to go through Samaria. Coming to the city of Sychar, the place of Jacob's Well, and being weary with his journey, he sat on the well. It was about the sixth hour (twelve o'clock). While resting here he had the conversation with the

MAP C

PLACES VISITED DURING THE FIRST YEAR OF CHRIST'S MINISTRY

STARTING PLACE - CANA-

CAPERNAUM

JERUSALEM

SYCHAR

CANA

NAZARETH

CAPERNAUM

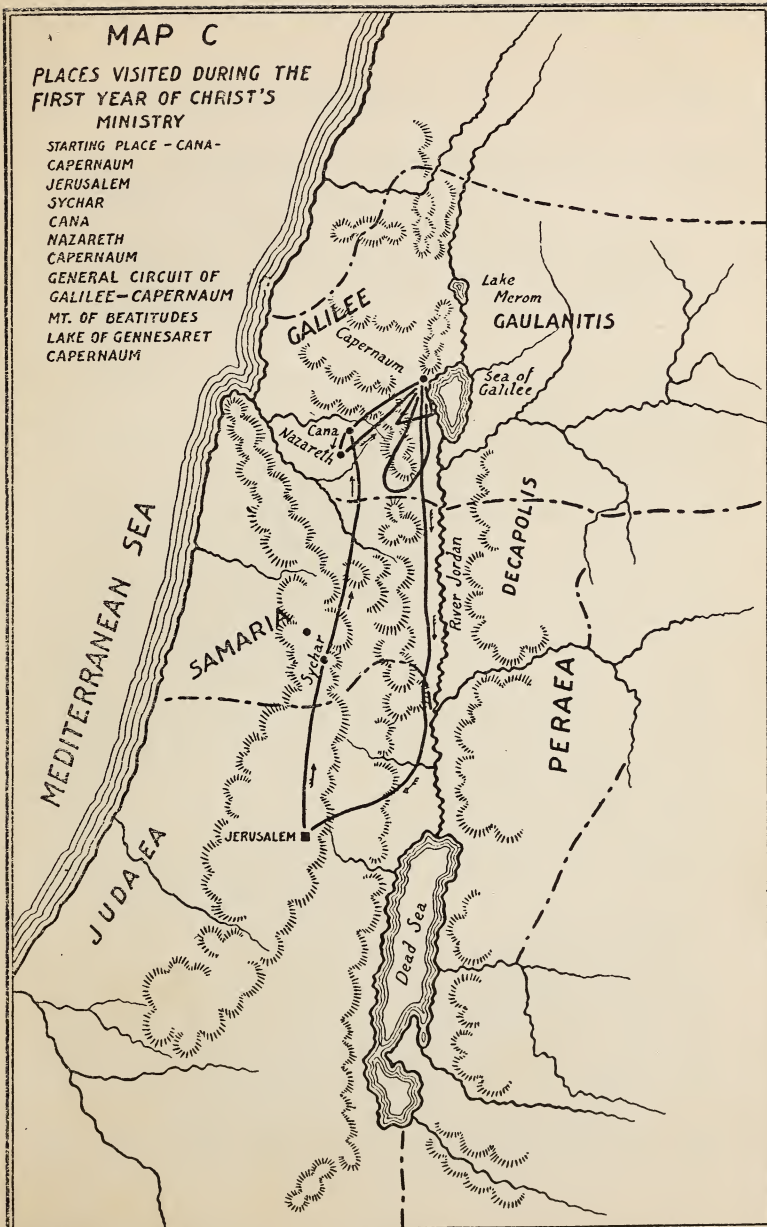
GENERAL CIRCUIT OF

GALILEE-CAPERNAUM

MT. OF BEATITUDES

LAKE OF GENNESARET

CAPERNAUM



woman of Samaria, which is recorded in John 4:7-26.

Return to Cana (John 4:43-54).—It was on this second visit to Cana that he healed the nobleman's son.

Return to Nazareth (Luke 4:15-30).—Returning to his home at Nazareth, Jesus appeared for the first time—so far as we have any record—as a public speaker when he went into the synagogue on the Sabbath-day and stood up to read. It was at this time that he read the passage in Isa. 61:1. It would seem from Luke 4:23 that previous to this, while at Capernaum, Jesus had done some public work, but of this we have no record. After his discourse at Nazareth, his townsmen were so enraged that they rose up and dragged him out of the city. They led him to the brow of the hill whereon the city was built and would have cast him down headlong, but he passed through the midst of them and went his way.

Second Visit to Capernaum (Luke 4:31).—Here he again entered the synagogue and began to preach. Many were astonished at his doctrine, for his word was with power. It was here that an unclean spirit cried out with a loud voice, saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou

come to destroy us? I know thee who thou art, the Holy One of God." After casting the evil spirit out of the man, Jesus left the synagogue and entered into the house of Simon and dined. Simon's mother-in-law was sick with fever, and he healed her. Later in the evening people came from all directions with their sick; and Jesus healed every one and cast out the unclean spirits, many of whom testified, saying, "Thou art Christ the Son of God." On the next day he departed from the multitude and went into a desert place. Even here the people sought him and plead with him not to depart from them; but he told them that he must preach the gospel to other cities as well as to them. Jesus then departed and went into synagogues throughout Galilee preaching the kingdom of God. Of the several places he visited while on this general circuit of Galilee we are not told; but we read that "Jesus went about all Galilee, teaching in their synagogues" and "healing all manner of sickness and all manner of disease" (Matt. 4: 23).

Mount of Beatitudes.—After his general tour of Galilee Jesus went up into a mountain, and when he had seated himself, according to the custom of teachers in those days, his disciples came to him, and he taught them those wonderful sayings recorded in Matthew, chapters 5-7

inclusive, which we call the Sermon on the Mount.

The Lake of Gennesaret (Luke 5:1).—We next find Jesus at the Sea of Galilee. Here the people pressed upon him to hear the word of God. In order that he might address the assembly better, he entered a ship, or fisherman's boat, and had the fishermen row out a little space from the shore. From this position he then taught the people. The ship belonged to Simon Peter, a fisherman and a disciple of the Lord. After the sermon, Jesus said to Simon, "Launch out into the deep and let down your nets for a draught." He replied that they had toiled all the night and had taken nothing, "nevertheless," added he, "at thy word I will let down the net." The result was, "that they inclosed a great multitude of fishes" (read Luke 5:1-11). The next probable event associated with this visit to the Sea of Galilee was the healing of the leper, as recorded in Matt. 8:2-4; Mark 1:40-45; Luke 5:12-15. After this Jesus retired into the wilderness for a season of prayer.

Home Again to Capernaum.—It will be remembered that just before the first Passover Jesus, his mother, and his brethren went to Capernaum. It seems that they made this city their home, for throughout the ministry of Jesus we repeatedly find him at this place. The

first notable event that we notice after his return to Capernaum was the healing of the man sick with palsy (read Matt. 9:2-8; Mark 2:1-12; Luke 5:18-26); the next, the calling of Matthew (Matt. 9:9; Mark 2:13, 14; Luke 5:27, 28).

III. THE SECOND YEAR OF CHRIST'S MINISTRY

We very naturally begin the year with the Jewish Passover, which, however, does not occur until the fourteenth day of the first month.

Visit to Jerusalem (John 5:1).—The first notable event associated with this visit to Jerusalem was the miracle at the Pool of Bethesda, the healing of the impotent man who had been afflicted for thirty-eight years (John 5:2-16). Afterward we find Jesus in the temple. A conversation led to the discourse recorded in John 5:17-47.

Return to Galilee.—After his return to Galilee we note first the plucking of the ears of corn (Matt. 12:1; Mark 2:23; Luke 6:1).

Again at Capernaum.—Here Jesus, after his discourse in the synagogue, performed the miracle of healing the withered hand (Matt. 12:10-13; Mark 3:1-5; Luke 6:6-10). After the opposition of the Scribes and the Pharisees on account of the healing of the withered hand, Jesus

MAP D

PLACES VISITED DURING THE 2ND YEAR OF CHRIST'S MINISTRY

STARTING PLACE - CAPERNAUM

JERUSALEM - RETURN TO

GALILEE AND CAPERNAUM

PLAINS OF GENNESARET

CAPERNAUM

NAIN

CAPERNAUM

2ND GENERAL CIRCUIT

OF GALILEE

VOYAGE TO THE COUNTRY

OF THE GERGESINES

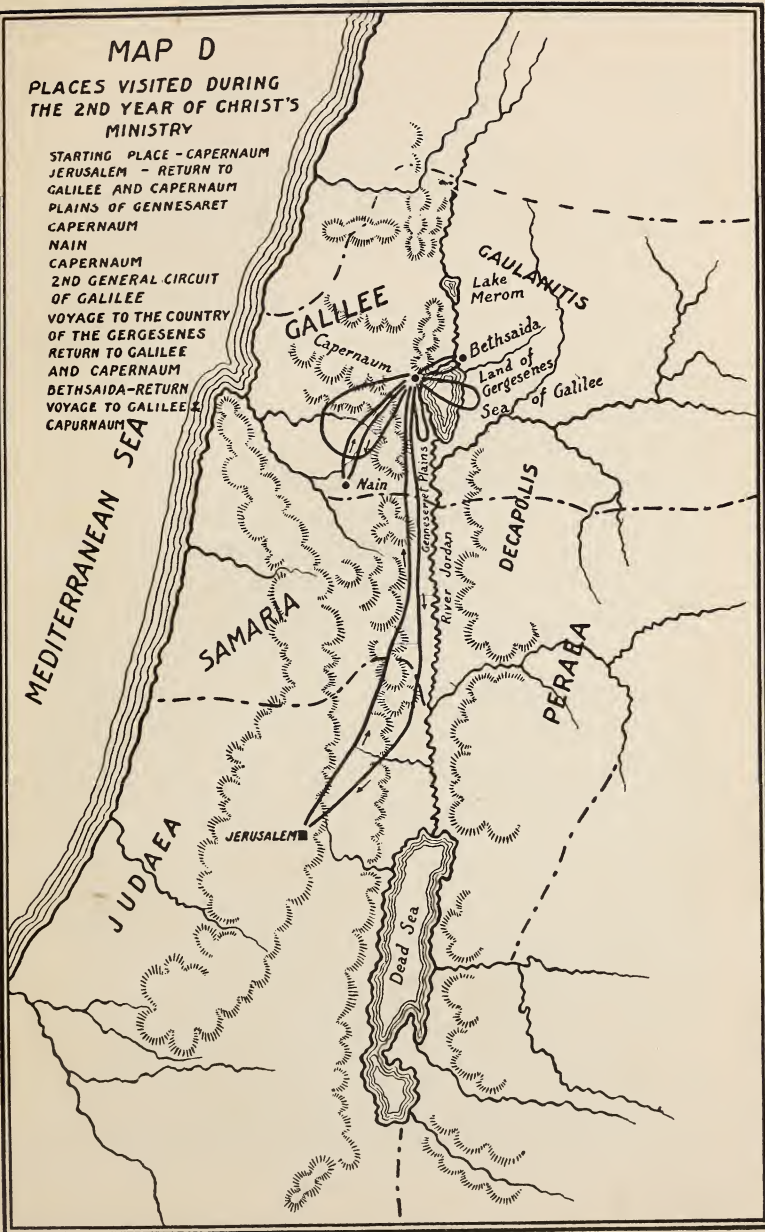
RETURN TO GALILEE

AND CAPERNAUM

BETHSAIDA-RETURN

VOYAGE TO GALILEE

CAPERNAUM



again retired for prayer (Luke 6:12). After he had prayed all night, he chose and ordained his twelve disciples, "whom also he named apostles."

Plain of Gennesaret.—Going out to the Plain of Gennesaret, which was doubtless near Capernaum, Jesus met great multitudes of people from Judea, Jerusalem, and from the seacoast towns of Tyre and Sidon, who had heard of his fame and had come to hear him and to be healed of their diseases. Many of them were vexed with unclean spirits, and he healed them. "The whole multitude sought to touch him: for there went virtue out of him, and healed them all" (Luke 6:17-19).

Return to Capernaum.—Having ended his sermon and his ministry in the Plain of Gennesaret, he returned to Capernaum, probably with the intention of taking refreshments and resting a while. It was at this time that the centurion heard of Jesus and sent unto him, beseeching him to come and heal his servant. "When he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: . . . but say in a word, and my servant shall be healed." At this Jesus marveled, and said, "I have not found so great faith, no, not in Israel,"

and immediately the servant was healed (Matt. 8:5-13; Luke 7:1-10).

Jesus Goes to Nain (Luke 7:11-17).—Just outside the gate of Nain he met a funeral procession. On hearing that the one dead was the only son of a widowed mother, Jesus had compassion on the bereaved mother. He touched the bier and said unto the young man, "I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

Return to Capernaum.—Upon his return to Capernaum, Jesus received the message from John the Baptist recorded in Luke 7:19-21, and in reply sent the answer given in verses 22 and 23. After the discourse in verses 24-30, Jesus gave the warnings to Chorazin, Bethsaida, and Capernaum recorded in Matt. 11:21 and uttered the prayer recorded in verses 25-27. Next, Jesus was invited to dine with a Pharisee. While he was in the Pharisee's house, a woman of the city, probably a Gentile, washed his feet with her tears, wiped them with the hair of her head, and anointed them with very precious ointment (Luke 7:36-50).

Second General Circuit of Galilee (Luke 8:1-3; Mark 15:41).—On this general circuit we note the following important events: return to Capernaum; healing of a demoniac (Matt. 12:

22); warning to the Pharisees about blasphemy against the Holy Ghost (Matt. 12:24-32; Mark 3:22-30); discourse about the unclean spirit (Matt. 12:43-45). The following parables he probably spoke in the Plain of Gennesaret: the Tares (Matt. 13:24-30, 36-43); the Mustard-Seed (Matt. 13:31, 32; Mark 4:30-32); the Leaven (Matt. 13:33); the Candle (Mark 4:21, 22; Luke 8:16); the Treasure (Matt. 13:44); the Pearl (Matt. 13:45, 46); the Net (Matt. 13:47-49).

Voyage to the Country of the Gergesenes (Matt. 8:23-27).—The first notable event after Jesus landed in the country of the Gergesenes, or the Gadarenes (Luke 8:26-36), which is supposed to have been at Gadara, a city in that country, was the casting out of devils and permitting them to enter the herd of swine (Matt. 8:28-32). When the men who had been keeping the swine went to the city, probably Gadara, and told what had happened, the whole city came out to meet Jesus. They besought him to depart out of their country.

Return to Galilee (Matt. 9:1).—After his return to Galilee, and probably to his home at Capernaum, Jesus spoke the parable of the bridegroom (Matt. 9:14, 15) and performed various miracles: the issue of blood; the healing of Jairus' daughter (Matt. 9:18-26; Mark 5:

22-43; Luke 8:41-56); the healing of the blind men (Matt. 9:27-30); the dumb spirit (Matt. 9:32, 33). After this Jesus commissioned his twelve apostles (Matt. 10:1; Mark 6:7-11; Luke 9:1-5). About this time, A. D. 29, John the Baptist was beheaded.

Bethsaida (Julia).—Jesus next went over the Sea of Galilee to Bethsaida. To this place a great multitude followed him because they saw the miracles that he performed. Jesus now took his disciples and went aside privately into a desert place near Bethsaida; but the people somehow ascertained his whereabouts and followed him even to the desert. He received them, preached to them the kingdom of God, and healed those in need of healing (Luke 9:10, 11). After spending some time in the desert, the multitude became fatigued and hungry, and it was necessary that they should have victuals. The disciples suggested sending the multitude away that they might go into the country villages round about and buy food; but Jesus answered, "Give ye them to eat." They replied, "We have here but five loaves, and two fishes." Jesus then performed the well-known miracle—feeding the five thousand from this small amount of food (Matt. 14:13-21; Mark 6:30-44; Luke 9:12-17).

Return to Galilee.—Immediately after feeding the five thousand, Jesus constrained his dis-

ciples to get into a ship and go out on the deep while he sent the multitude away. Having sent the multitude away, he went up into a mountain to pray. Night drew on, and when the ship was in the midst of the sea, one of those violent storms so common on the Sea of Galilee came upon the disciples, who were rowing hard against the contrary winds and waves. In the after part of the night Jesus, knowing of their distress, came walking to them over the stormy billows. It was at this time that Peter started to his Master, walking on the waves. When Jesus came into the ship, the wind ceased (Matt. 14:25-33; Mark 6:45-51; John 6:16-21).

Again at Capernaum (John 6:22-24).—After his return to Capernaum, he gave the discourse recorded in John 6:26-71.

CHAPTER XVI
JOURNEYS OF THE MASTER—*Continued*
IV. THE THIRD YEAR OF CHRIST'S
MINISTRY

At the beginning of the third year of his ministry, Jesus is still found at Capernaum. Here he preached a discourse to the Pharisees (Mark 7:1-23).

Journey to Phœnicia (Matt. 15:21-28; Mark 7:24-30).—The one notable event connected with our Lord's visit to Phœnicia was the healing of the Syro-Phœnician woman's daughter.

Decapolis.—Returning from the coasts of Tyre and Sidon, Jesus came again to the Sea of Galilee, probably through the country east of the Jordan (Decapolis). On this return journey we notice the following miracles: healing of the deaf and dumb man (Mark 7:32-35); healing of many sick (Matt. 15:30, 31); feeding the four thousand near the Sea of Galilee (Matt. 15:32-38; Mark 8:1-9).

Bethsaida (Mark 8:22).—Returning to Galilee, Jesus healed a blind man (Mark 8:22-26).

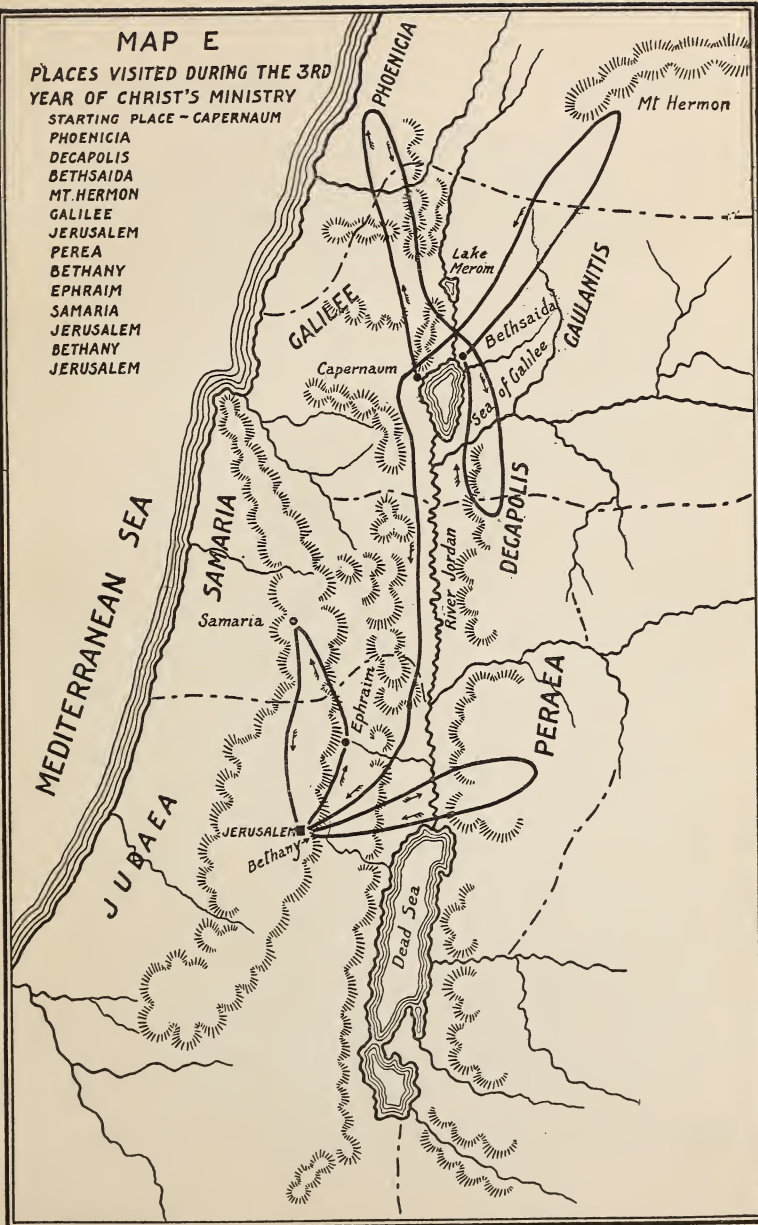
Journey to Mt. Hermon (Matt. 16:12; Mark 8:27).—Jesus took three of his disciples—

MAP E

PLACES VISITED DURING THE 3RD YEAR OF CHRIST'S MINISTRY

STARTING PLACE - CAPERNAUM

PHOENICIA
DECAPOLIS
BETHSAIDA
MT. HERMON
GALILEE
JERUSALEM
PEREA
BETHANY
EPHRAIM
SAMARIA
JERUSALEM
BETHANY
JERUSALEM



Peter, James, and John—with him up into a high mountain, where he was transfigured (Mark 9:2-10). It was while on his journey home that our Lord healed the demoniac child (Matt. 17:14-21; Luke 9:37-42).

The Return to Galilee (Mark 9:30).—On the return to Galilee, we note the following events: lesson on humility and docility (Matt. 18:1-5; Mark 9:33-37; Luke 9:46-48); lesson on forgiveness (Matt. 18:15); parable of the unmerciful servant (Matt. 18:23-35).

Return to Jerusalem; Feast of the Tabernacles (John 7:2-10).—While Jesus was at Jerusalem to attend the feast of tabernacles, we note the following events of his ministry: the discourse recorded in John 7:14-46; officers sent to arrest him (John 7:30-46); the adulteress forgiven (John 8:3-11); discourse recorded in John 8:12-58; threatened with stoning (John 8:59); healing of the blind men and conversation with Pharisees (John 9:1-41); Christ, the door and the good shepherd (John 10:1-18); the time of the Jewish feast of the dedication now came, and we find Jesus still at Jerusalem (John 10:22, 23). After his discourse on his divinity and his oneness with the Father (John 10:30), the Jews took up stones and would have killed him (John 10:31).

Retreat across the Jordan to Perea (John

10:40).—In order to escape the mob at Jerusalem, Jesus retreated across the Jordan to Perea at the place where John baptized. Many people came thither to him; he taught them, and many believed.

Journey to Bethany.—It was while Jesus was in Perea that he heard of the death of Lazarus. He went to Bethany and raised Lazarus from the dead and comforted the hearts of the bereaved sisters (John 11:1-44). Following this event, bitter persecution broke out among the Jews, and they took counsel how they might put him to death.

Retreat to Ephraim (John 11:54).—We have no record of the work of Jesus while at Ephraim, but the apostle John says, "There he continued with his disciples."

Journey to Samaria.—Jesus sent his disciples to prepare a place for him in a village of Samaria; but the people did not receive him, for they saw that he was going toward Jerusalem. On account of this treatment the disciples wanted to command fire to come down from heaven and consume the people; but for this Jesus rebuked them, saying that he came not "to destroy men's lives, but to save them." Then they went into another place. It was on this visit to Samaria that the healing of the lepers took place (Luke 17:12-14). After this,

it seems, Jesus returned to Galilee, where he appointed the seventy (Luke 10:1-17). The geography of our Lord's ministry during this time, however, is somewhat uncertain.

Return to Jerusalem.—It would seem that our Lord next returned to Jerusalem, and that on the journey, probably between Jerusalem and Jericho, he uttered the parable of the Good Samaritan. After the record of this parable we find him at the home of Mary and Martha (see Luke 10:38).

Bethany (Luke 10:38-42).—While at Bethany he stayed at the home of Mary and Martha, and had the conversation with these sisters recorded in Luke 10:41, 42. It was about this time, possibly while on the Mount of Olives near Bethany, that our Lord taught his disciples to pray (Matt. 6:9-13; Luke 11:2-4). It was probably here also that he taught the lesson of importunity (Luke 11:5-13).

Jerusalem.—We next find our Lord at Jerusalem, where he cast out a dumb spirit (Luke 11:14); healed a woman with an infirmity (Luke 13:11-13); healed a man of dropsy (Luke 14:2); gave a lesson on humility (Luke 14:7-11); and spoke the following parables: the Rich Fool (Luke 12:16); the Barren Fig-Tree (Luke 13:6-9); the Mustard-Seed (Luke 13:18, 19); the Great Supper (Luke 14:16-24); the Lost

Sheep and the Piece of Silver (Luke 15: 1-10); the Prodigal Son (Luke 15: 11-32); the Unjust Steward (Luke 16: 1-12); Lazarus and the Rich Man (Luke 16: 19-31); the Importunate Widow (Luke 18: 1-8); the Pharisee and the Publican (Luke 18: 9-14); the Rich Young Man (Luke 18: 18-23; Matt. 19: 16-22; Mark 10: 17-22); the Laborers in the Vineyard (Matt. 20: 1-16); the Ten Pounds (Luke 19: 12-28).

Jericho (Matt. 20: 29).—Whether our Lord left Jerusalem on a journey to Jericho and then came back again, does not seem very clear. It may have been on his journey from Galilee to Jerusalem that he healed blind Bartimæus at Jericho.

V. CLOSING EVENTS OF OUR LORD'S LIFE

The closing events of our Lord's life cluster around his last Passover. Associated with the closing scenes of his earthly ministry are Jerusalem, Bethlehem, the Mount of Olives, and the Garden of Gethsemane. His last journeys were therefore not long ones, and for the remainder of the chapter we will simply name the places as visited by him and give the most important events without describing the journeys from one place to another.

Bethany.—

The supper in Simon's house (Matt. 26: 6-13).

Mary anoints Jesus (Matt. 26: 7).

Jerusalem.—

Triumphal entry into the temple (Matt. 21: 1-16).

Bethany.—

Retirement to (Matt. 21: 17).

Mount of Olives.—

Cursing the fig-tree (Matt. 21: 19).

Jerusalem.—

Cleansing the temple (Matt. 21: 12).

Bethany.—

Retirement to (Mark 11: 19).

Mount of Olives.—

The withered fig-tree and its lesson (Mark 11: 20-26).

Jerusalem.—

Discourses in the temple:

The father and two sons (Matt. 21: 28-32).

The wicked husbandmen (Matt. 21: 33-46).

The wedding-garment (Matt. 22: 1-14).

Tribute money (Matt. 22: 15-22).

The Sadducees and the resurrection (Matt. 22: 23-33).

The great commandment (Matt. 22: 34-40).

The widow's mite (Mark 12: 41-44).

The eight woes (Matthew 23).

Destruction of Jerusalem and of the world
(Matthew 24).

Mount of Olives.—

Parables:

Ten virgins (Matt. 25:1-13).

Talents (Matt. 25:14-30).

Sheep and goats (Matt. 25:31-46)

Bethany.—

Warning of the betrayal (Matt. 26:1, 2).

Jerusalem.—

The council of the Sanhedrin (Matt. 26:3).

Judas' betrayal (Matt. 26:14).

Preparation of the passover (Matt. 26:17-19).

Washing the apostles' feet (John 13:1-17).

The breaking of bread (Matt. 26:26).

The blessing of the cup (Matt. 26:27-29).

The discourse after the supper (John 14-16).

Christ's prayer for the apostles (John 17).

Gethsemane.—

The agony (Matt. 26:37).

Betrayal by Judas (Matt. 26:47-50).

Jerusalem.—

Christ led to Annas (John 18:12, 13).

Christ tried by Caiaphas (Matt. 26:57).

Peter follows Christ (Matt. 26:58).

Christ before Pilate (Matt. 27:2).

Christ sent by Pilate to Herod, mocked, arrayed in purple (Luke 23:6-11).

Pilate delivers Jesus to be crucified (Mark 15:15).

Journey to the Cross.—

Jerusalem:

Simon of Cyrene carries the cross (Matt. 27:32).

Golgotha:

They give him vinegar and gall (Matt. 27:34).

Nail him to the cross (Matt. 27:35).

The superscription (Matt. 27:37).

THE GREAT FORTY DAYS

The Garden.—

Women carry spices to the tomb (Mark 16:1).

An angel had rolled away the stone (Matt. 28:2).

Jerusalem.—

Women announce the resurrection (Matt. 28:8).

The Garden.—

Peter and John run to the tomb (John 20:2-8).

The women return to the tomb (Luke 24:1).

Jerusalem.—

The guards report it to the chief priests (Matt. 28:11-15).

APPEARANCES OF CHRIST AFTER HIS RESURRECTION

The Garden.—

To Mary Magdalene (Mark 16:9).

To the women returning home (Matt. 28: 9).
Emmaus.—

To two disciples going to Emmaus (Luke 24: 13-15).

Jerusalem.—

To Peter (1 Cor. 15: 5; Luke 24: 34).

To ten apostles in the upper room (Luke 24: 33-36).

To the eleven apostles in the upper room, including Thomas (Mark 16: 14; John 20: 24-29).

Tiberias.—

To seven apostles at the Sea of Tiberias (John 21: 1-24).

Galilee.—

To eleven apostles on a mountain in Galilee (Matt. 28: 16).

Galilee or Bethany.—

To five hundred brethren at once (1 Cor. 15: 6).

To James (1 Cor. 15: 7).

Bethany.—

Ascension (Acts 1: 4-12).

Closing Events of Our Lord's Life, the Great Forty Days, and Appearance of Christ after His Resurrection are so nearly in tabular form already that it is thought unnecessary to include them in the synopsis.

Synopsis of Chapter XVI

JOURNEYS OF THE MASTER—*Concluded*

IV. THE THIRD YEAR OF CHRIST'S MINISTRY

Journeys and Places	Miracles	Parables	Discourses	Miscellaneous Events
Visit to Phœnicia (Matt. 15:21-28; Mark 7:24-30)	Healing of the Syro-phœnician woman's daughter			
Decapolis	Healing the deaf and dumb man (Mark 7:32-35) Healing many sick (Matt. 15:30, 31) Feeding the four thousand (Matt. 15:32-38; Mark 8:1-9)			
Bethsaida (Mark 8:22)	Healing a blind man (Mark 8:22-26)			
Mt. Hermon (Matt. 16:13)	Healing of the demoniac child (Matt. 17:14-21; Luke 9:37-42)			Transfiguration (Mark 9:2-10)
Return to Galilee (Mark 9:30)		The unmerciful servant (Matt. 18:23-35)	Lesson on humility (Matt. 18:1-5) Lesson on forgiveness (Matt. 18:15)	
Jerusalem (John 7:2-10)	Healing the blind man (John 9:1-41)		John 7:14-46; 8:12-58; 10:22, 31	Adulteress forgiven (John 8:3-11)

Journeys and Places	Miracles	Parables	Discourses	Miscellaneous Events
Retreat across the Jordan (John 10:40)				Many believe
Bethany	Raising of Lazarus (John 11:1-44)			
Retreat to Ephraim (John 11:54)				
Journey to Samaria	Healing the lepers (Luke 17:12-14)			
Return to Jerusalem		The good Samaritan (Luke 10:30-37)		
Bethany (Luke 10:38-42)			Lesson on importunity (Luke 11:5-13)	Jesus teaches his disciples to pray (Matt. 6:9-13)
Jerusalem	Casting out of the dumb spirit (Luke 11:14)	The rich fool (Luke 12:16) The mustard-seed (Luke 13:18, 19) The great supper (Luke 14:16-24) The lost sheep and piece of silver (Luke 15:1-10,	Lesson on Humility (Luke 14:7-11)	

Journeys and Places	Miracles	Parables	Discourses	Miscellan- eous Events
Jerusalem (Con- cluded)	<p>Healing a woman (Luke 13:11-13)</p> <p>Healing a man of drop- sy (Luke 14:2)</p>	<p>The prod- igal son (Luke 15:11-32)</p> <p>The unjust steward (Luke 16:1-12)</p> <p>The rich man and Lazarus (Luke 16:19-31)</p> <p>The im- portunate widow (Luke 18:1-8)</p> <p>The Phar- isee and the publican (Luke 18:9-14)</p> <p>The rich young man (Luke 18:18-23)</p> <p>The la- borers in the vineyard (Matt. 20:1-16)</p> <p>The pounds (Luke 19:12-28)</p>		
Jericho (Mat. 20:29)	<p>Healing of blind Bar- timæus (Mark 10:46-52)</p>			

CHAPTER XVII

JOURNEYS OF THE APOSTLES

For the first seven years after the resurrection and ascension of Christ, the labors of the apostles were confined to the city of Jerusalem and a few surrounding villages. The Christian church was composed entirely of Jews. During this time there was little, if any, thought that the gospel was intended for the Gentiles, and it seemed to have been the understanding of the apostles that the only door into the church was through Judaism, or the rites and ceremonies of the law. The disciples had either forgotten the instructions of their Lord to witness for him in Samaria and in the uttermost parts of the earth, or else the time had not yet come for the universal application of the gospel that was intended for all nations. Among the first to conceive of the wider intents of the gospel was Stephen. This tendency in him to admit the Gentiles to the grace of God occasioned great persecution, and he became the first martyr. On account of the persecution that arose, many of the disciples were scattered abroad. At first they preached to the Jews only, but later they began to preach to the Gentiles. The period from

the death of Stephen, about A. D. 37, to the first missionary journey of the apostle Paul, A. D. 45, may be regarded as the period of the transition. During this time the apostles, through various means, were led to understand that the gospel was intended for all nations.

In considering the geography at this period, we shall have to notice two provinces: Palestine in the south and Syria in the north. Syria at this time extended from Damascus in the south to Antioch, and was governed by a Roman prefect. Palestine about this time appeared under several forms of government, which changed in rapid succession. During the public life of Christ, Judea and Samaria were under the direct rule of Rome and were governed by procurators. In A. D. 41 Herod Augustus was made king of all Palestine (Acts 12). In A. D. 44 he died, and his domains were divided. Judea, Samaria, Galilee, and Perea again became procuratorships under a succession of Roman rulers and remained so until the final destruction of Jerusalem in A. D. 70. The events of this period—A. D. 37 to A. D. 45—are associated principally with seven cities: Jerusalem, Samaria, Cæsarea, Joppa, Damascus, Antioch, and Tarsus.

The Journey of Philip (Acts 8: 5-40).—Philip was one of the seven men appointed by the

apostles to oversee the financial affairs of the church at Jerusalem, and he was said to be a man full of the Holy Spirit and of wisdom. When the persecution on account of Stephen arose, he was compelled to leave Jerusalem. He went down to the city of Samaria, and began to preach Christ. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." "And there was great joy in that city." This was one of the first steps toward breaking the narrow confines of Judaism, for the Jews looked upon the Samaritans as semi-Gentiles. After the planting of the church at Samaria, Philip was sent by the Spirit on a southward journey. On his way to Gaza he met the Ethiopian eunuch, whom he instructed in the gospel and baptized. Being then caught away from the eunuch by the Spirit, Philip is next found at Azotus, the ancient Ashdod. He passed along the coast northward and "preached in all the cities till he came to Cæsarea." These cities were inhabited mostly by Gentiles, but there were doubtless among them some Jews.

The Journey of Saul (Acts 9:1-30).—"As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison" (Acts 8:3). Not content with persecuting them at Jerusalem

only, he "went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem" (Acts 9:1, 2). While on his way to Damascus with a commission from the high priest to persecute the people of God, he was suddenly overwhelmed with a light from heaven, brighter than that of the sun, and he himself became converted to the religion he had so bitterly hated, and became one among the people he had so cruelly persecuted. He started to Damascus to bind others and arrived there bound himself with the chain of the gospel.

He had not long accepted the gospel of Christ until he became the object of as bitter persecution as that which he had inflicted on others. From Damascus he went into Arabia. Of what places he visited there we are not informed. After three years he returned to Damascus, from which place he was compelled to escape by being let down over the wall in a basket. He then returned to Jerusalem, where he was introduced by Barnabas and received by the apostles James and John. At Jerusalem he received a vision (Acts 22:17-21), in which the Lord said to him, "Depart: for I will send thee far hence unto the Gentiles." After staying about two weeks at Jerusalem, he went to the seaport

town of Cæsarea, where he was destined to be imprisoned in after-years. He sailed to his native home and birthplace, Tarsus in Cilicia. In this he exhibited a desire that seizes most of us at our conversion; namely, the desire to go and tell those of our own household what wonderful things the Lord has done for us.

The Journey of Peter.—"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt in Lydda" (Acts 9:32). On this famous journey of the apostle Peter, the door of faith was effectually opened to the Gentiles, and since that day it has never been closed.

After the conversion of Saul the church had rest for a while from the persecutions of the Jews, whose leaders were too busy with the alarming state of their political relations with Rome to further persecute the followers of Jesus. Taking advantage of this opportunity, Peter went to visit the churches. On his tour he visited Lydda, a town on the border of the Shefelah, and there performed the notable miracle recorded in Acts 9:33, 34, the result of which was that "all that dwelt at Lydda and Saron saw him, and turned to the Lord" (Acts 9:35). While Peter was at Lydda, Dorcas, a woman of Joppa and full of good works and alms-deeds, died. "And forasmuch as Lydda

was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them." Here Peter wrought the notable miracle of raising Dorcas to life again. "And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner" (Acts 9:42, 43).

From Joppa, after receiving the vision of the sheet let down from heaven, Peter was called to Cæsarea by the Roman centurion, Cornelius, who, with all his house, accepted Christ and was filled with the Holy Spirit (Acts 10). This marked an epoch in the history of the Christian church. This man was a Roman and a centurion, and was in nowise related to the Jewish commonwealth and religion. For this reason Peter was called to give an account of the affair on his return to Jerusalem, to which place he next went.

Journeys of Barnabas (Acts 11:19-30).—"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only" (Acts 11:19). When the apostles at Jerusalem heard of the progress of the work at Antioch and the cities along the coast, they de-

terminated to send Barnabas as far as Antioch to strengthen and to help the churches, and probably to see that the young congregations were started in the right way; "and much people was added to the Lord."

We are told that the disciples were first called Christians at Antioch. This may have resulted from the fact that the Jews and the Gentiles there first became associated in one body of Christ. They could be called neither Jews nor Gentiles; hence they were called Christians.

After spending some time at Antioch, Barnabas, doubtless feeling the need of a coworker, sailed across the northeastern corner of the Mediterranean to Tarsus, where he met Saul. Thenceforth these two men of God were united in labors for many years, but were finally parted by an unhappy difference.

The Journeys of Saul and Barnabas (Acts 11: 26-30).—When Barnabas met with Saul, the two returned to Antioch, where they labored with the church for one whole year and taught many people. A prophet that came from Jerusalem told the church at Antioch of a coming famine, and they prepared a contribution for the poor saints of Judea and sent it by the hands of Saul and Barnabas. Later, Saul and Barnabas returned to Antioch from their charitable errand, and remained there until Saul was ready for his famous missionary journeys.

CHAPTER XVIII

THE MISSIONARY JOURNEYS OF THE
APOSTLE PAUL

The missionary journeys of the apostle Paul are among the most interesting subjects of Bible history and geography. In importance, they are second only to the life of Christ. There are three great missionary journeys of the apostle Paul, besides his visit to Jerusalem and his voyage to Rome. Before beginning the study of this chapter you should review Chapter VI: Geography of the New Testament World. If you have not done so, you must now fix in your mind especially the locations of the several provinces and islands, for without a thorough knowledge of these you can not well comprehend the extended journeys of the apostle. In Chapter VI we had all the important cities of the New Testament World, but it will now be necessary for us to locate many other cities. To make the locations of the cities visited by Paul in his missionary journeys easy, the following table has been prepared.

PAUL'S FIRST MISSIONARY JOURNEY

Country	Province	City	Island
Syria		Started from Antioch	
"		Sailed from Seleucia Salamis Paphos	Cyprus
Asia Minor	Pamphylia	Perga	
" "	Pisidia	Antioch	
" "	Lycaonia	Iconium	
" "	"	Lystra	
" "	"	Derbe	
" "	"	Returned via Lystra	
" "	"	Iconium	
" "	Pisidia	Antioch	
" "	Pamphylia	Perga	
" "	"	Attalia	
Syria		to Antioch	

PAUL'S SECOND MISSIONARY JOURNEY

Country	Province	City	Island
Syria		Started from Antioch	
"		Towns to the north	
Asia Minor	Cilicia	Derbe	
" "	Lycaonia	Lystra	
" "	"	Iconium	
" "	Phrygia		
" "	Galatia		
" "	Mysia	Troas	
Macedonia		Neapolis	Samothracia
"		Philippi	
"		Amphipolis	
"		Appollonia	
"		Thessalonica	
"		Berea	
Greece		Athens	
"		Corinth	
"		Cenchrea	
Asia Minor	Lydia	Returned via Ephesus	
Palestine		Cæsarea	
"		Jerusalem	
Syria		to Antioch	

PAUL'S THIRD MISSIONARY JOURNEY

Country	Province	City	Island
Syria		Started from	
Asia Minor	Galatia	Antioch	
" "	Phrygia		
" "	Lydia	Ephesus	
Macedonia		Returned via	
Greece		Philippi	
Macedonia		Troas	
Asia Minor	Mysia	Assos	
" "	"	Mitylene	Lesbos
			Chios
			Samos
Asia Minor	Caria	Trogylium	
" "	"	Miletus	
			Coos
Asia Minor	Lycia	Patara	Rhodes
Phœnicia		Tyre	
" "		Ptolemais	
Palestine		Cæsarea	
" "		Jerusalem	

VOYAGE TO ROME

Country	Province	City	Island
Palestine		Sailed from	
Phœnicia		Cæsarea	
		Sidon	
Asia Minor	Lycia	Myra	Cyprus
" "	Caria	(Cnidus)	
		Salmone	Crete
		Fair Havens	
			Clauda
			Melita
Sicily		Syracuse	
Italy		Rhegium	
" "		Puteoli	
" "		Apî Forum	
" "		Three Taverns	
" "		Rome	

After the return of Paul and Barnabas from their charitable errand to Jerusalem, they remained at Antioch for some time. The congregation at Antioch had now become a strong and prosperous body of Christians, and like every other spiritual church, was pregnant with the thought of evangelizing the world. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 2, 3).

THE FIRST MISSIONARY JOURNEY

A. D. 45-49

Read Acts 13: 14. With John Mark as their assistant, Paul and Barnabas started on their first missionary journey from Antioch, the metropolis of Syria.

Seleucia (Acts 13: 4) was their first station after leaving Antioch. It was the seaport of Antioch, sixteen miles from the city.

Cyprus.—Setting sail from Seleucia, they crossed the arm of the Mediterranean and came to Cyprus (Acts 13: 4-13), an island sixty miles west of Syria and forty miles south of Asia Minor. The island is supposed to have been the early home of Barnabas. It was probably thick-

MAP F
PAUL'S FIRST
MISSIONARY JOURNEY



ly inhabited, and was governed by a Roman proconsul.

Salamis (Acts 13:5).—Their first stop was at Salamis, a place on the eastern shore of the island. Here they found a Jewish synagogue and began preaching the word of God.

Paphos (Acts 13:6).—Continuing their journey westward through the island, they came to Paphos, a western seaport town of Cyprus. Here they found Bar-jesus, a sorcerer and false prophet, who was with the deputy of the country, Sergius Paulus. The deputy was a prudent man, and he called for Barnabas and Saul and desired to hear the word of God. They began to preach to him, but Elymas withstood them and sought to turn away the deputy from the faith of the Lord. Paul, filled with the Holy Ghost, cursed the sorcerer with blindness. When the deputy saw this, he was astonished at the doctrine of the Lord, and believed on him.

Perga (Acts 13:13).—Loosing from Paphos, they sailed in a northwesterly direction about one hundred and seventy miles, to Perga, a city in the province of Pamphylia in Asia Minor, about seven and one-half miles from the sea. Here John Mark gave up his journey and returned to Jerusalem.

Antioch in Pisidia (Acts 13:14-52).—This Antioch should be carefully distinguished from

the Antioch in Syria. It was east of Ephesus and northwest of Tarsus. Here again, as their custom was, Paul and Barnabas went into the synagogue on the Sabbath-day. After reading the law and the prophets, the ruler of the synagogue invited the apostles to speak; whereupon Paul rose and preached the discourse recorded in Acts 13:16-41. On the next Sabbath they again spoke to the people. This time the whole city gathered to hear the word of God. Because of this the Jews became envious. Paul and Barnabas waxed bold and rebuked the envious and unbelieving Jews and declared that they would turn to the Gentiles. The Gentiles heard this and were glad. The word of the Lord was published throughout all that region. The Jews then stirred up the people, and persecution broke out against the apostles, causing them to be expelled from the country.

Iconium.—Shaking off the dust of their feet for a testimony against their persecutors, the apostles continued their journey and came to Iconium. Here again they entered into the synagogue of the Jews and preached the word of God. A great number both of the Jews and of the Gentiles believed. The unbelieving Jews again stirred up the minds of the people against the apostles, so that they were compelled to flee from the city to avoid being stoned by the Jews and the rulers (Acts 14:1-5).

Lystra.—The apostles took a southward course to Lystra, a heathen city in Lycaonia (Acts 14:6). For some time they were permitted to labor and preach the gospel. Here an impotent man, who had been a cripple from his mother's womb and had never walked, was healed. On account of this the citizens sought to worship Paul and Barnabas under the names of their heathen deities, Jupiter and Mercurius. The apostles with great effort restrained them from this, saying, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." To Lystra also the apostles were followed by their relentless foes, the Jews, who came up from Antioch and Iconium and soon succeeded in turning the people against the apostles. They stoned Paul and dragged him out of the city, supposing him to be dead; but as the disciples stood round him, he rose and came into the city, and the next day he departed with Barnabas.

Derbe (Acts 14:20, 21).—The apostles now went to Derbe, a city twenty miles from Lystra in the same province. This place marked the turning-point in their journey. They now retraced their steps, visiting Lystra, Iconium, and Antioch, and confirming the souls of the disciples that they might stand fast in the Lord. After

ordaining elders in every city and commending them to the Lord, they passed through Pisidia and came to Pamphylia.

Attalia.—After preaching for some time in Perga, they came to Attalia, a seaport town sixteen miles from Perga. Here they took ship and sailed for Syria.

Antioch.—When they reached home again, they were gladly received by the church. They declared all things that God had done for them on their journey, and especially that the door of faith had been opened to the Gentiles. After this the apostles for a long time labored with the church at Antioch.

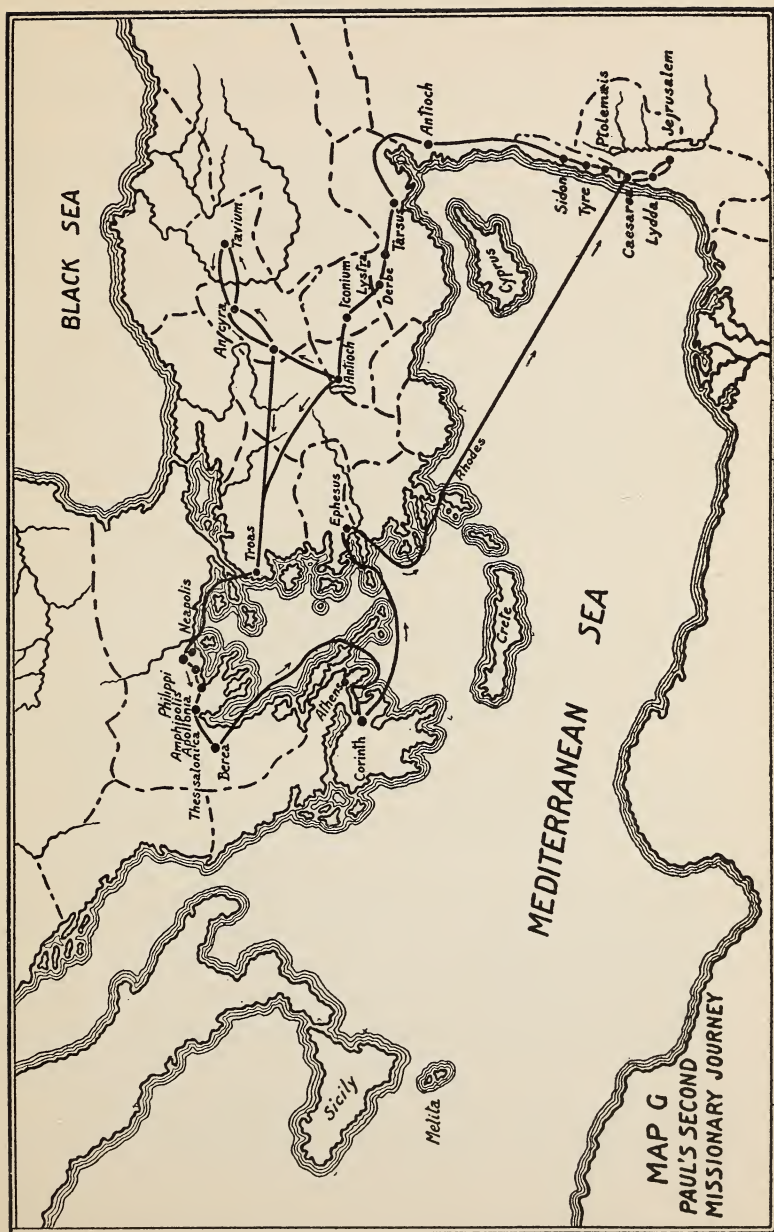
The Council at Jerusalem.—Following the first missionary journey, it was natural for Paul to visit Jerusalem and consult the church there in regard to certain questions that had arisen about the relation of the Gentile believers to the law of Moses. (Read Acts 15: 1-29; Galatians 2.)

THE SECOND MISSIONARY JOURNEY

A. D. 50-54

Read Acts 15: 36—18: 22. The second missionary journey was through Asia Minor, Macedonia, and Greece.

After spending some time at Antioch teaching and preaching the word of God, Paul proposed



to Barnabas that they go again and visit the brethren in every city where they had before preached the word of God. Barnabas was determined to take with him on this trip John Mark, who before had forsaken them; but Paul was opposed to taking with them a man that was likely to forsake them at a critical moment. This caused a contention between Paul and Barnabas. So on the second missionary tour Barnabas did not accompany Paul. Barnabas took Mark and sailed to Cyprus; and Paul chose Silas, who was recommended by the brethren, to accompany him on this journey.

Syria.—Starting from Antioch, Paul first traveled throughout Syria visiting the churches. This journey was probably through northern Syria only, the general direction being toward Asia Minor.

Cilicia (Acts 15: 41).—From Syria, Paul went to the province of Cilicia, probably visiting Tarsus, his birthplace.

Derbe and Lystra (Acts 16: 1).—The next stations were Derbe and Lystra, places visited by Paul and Barnabas on their first missionary tour. Here Paul found Timotheus, who had good report of the brethren at Lystra and Iconium.

Phrygia (Acts 16: 6).—We next read of Paul's having gone throughout the region of

Phrygia. This probably refers to a tour among the churches of Iconium, Antioch, and Phrygia, where he and Barnabas had formerly labored. We have no record of any discourse delivered on this tour. Doubtless their principal object was to deliver to the several churches the decree ordained by the apostles and elders at Jerusalem.

Galatia.—They next turned northward and for the first time entered the province of Galatia (Acts 16:6). It was Paul's desire to preach the Word throughout the Roman provinces of Asia, which comprised Phrygia, and the northern districts of Mysia, of Lydia, and of Caria; but they were forbidden by the Holy Ghost to preach the Word in Asia at this time.

Mysia.—Taking a westward course, they came to Mysia and thought to go northward into Bithynia, on the southern shore of the Black Sea, but were again forbidden by the Spirit to go the route they had mapped out.

Troas.—Forbidden by the Lord to enter Bithynia, they took a westward course through Mysia and came to Troas, a port on the Aegean Sea. Here Paul had a vision, in which a man of Macedonia said, "Come over into Macedonia and help us."

Samothracia.—This vision Paul understood to be a call from the Lord to preach the gospel in

Macedonia. "Therefore loosing from Troas, we came with a straight course to Samothracia" (Acts 16:11, 12). Samothracia, by which Paul passed on his voyage, is a small island in the Aegean Sea off the coast of Thrace.

Neapolis was the seaport town of Macedonia, where Paul and his company first landed. Macedonia was the province north of Greece and famed in history from the conquests of King Philip and his illustrious son, Alexander the Great. Paul and Silas must have felt honored of the Lord for having been privileged to carry the gospel of the kingdom of God to the country of him (Alexander) who had all but conquered the world; for the kingdom that they represented was not to almost, but altogether, conquer the entire world. The gospel had not yet been preached in Europe. The apostles did not stop at Neapolis, but continued on to Philippi.

Philippi was an ancient town a few miles inland. It had been named by Philip after himself. Here the conversion and baptism of Lydia, the first European convert, took place. A church was planted, but finally Paul and Silas were scourged and imprisoned. They were set free by an angel of the Lord through an earthquake. The result of this manifestation of the power of God was the conversion of the jailor.

Amphipolis (Acts 17:1), a town thirty-three

miles southwest of Philippi and three miles from the Aegean Sea, was the next stopping-point. We infer from Acts 17:1 that there was no Jewish synagogue in the city. It was doubtless for this reason that the apostles journeyed on, they finding no convenient place to preach.

Appollonia (Acts 17:1) was thirty miles from Amphipolis. Here, as in Amphipolis, the apostle found no Jewish synagogue, and for some reason stayed only a short time.

Thessalonica (Acts 17:1-9).—Here Paul and Silas found a Jewish synagogue. They preached three Sabbath-days, reasoning with the people from the Scriptures, openly preaching the death and resurrection of Jesus Christ. Many of the devout Greeks believed on the Lord; but as usual, the success of the gospel aroused the enmity of the Jews, and they gathered together a mob of the lower class and incited them by saying that the apostles had acted contrary to law, affirming that there was a king other than Cæsar. After due consideration the brethren thought best to send Paul and Silas away to avoid further disturbance.

Berea (Acts 17:10-13).—The small city of Berea was probably chosen by the apostle on account of its retired situation. As usual, Paul entered into the synagogue of the Jews, and began preaching. The Bereans received the

Word with readiness, and searched the Scriptures daily. The people of Berea have thus left to all generations an example of studiousness and earnestness in searching the Word of God.

Athens (Acts 17: 15-34).—The relentless Jews having followed Paul from Thessalonica to Berea, the brethren immediately sent him away. He went by sea to Athens. He immediately sent word to Silas and Timotheus, who had stayed at Berea, to come with all speed and join him. While waiting for their arrival, Paul was stirred at the gross idolatry of the city. He constantly reasoned with the Jews and the devout persons in the market-places. He also encountered certain philosophers, who invited him to speak in the Areopagus, a place on Mars Hill, and the highest point in Athens. These men asked themselves, "What will this babbler say?" Like the other Athenians, they spent all their time either in hearing or telling something new. Paul accepted their invitation and delivered the discourse recorded in Acts 17: 22-31, which stands among the best examples, if indeed it is not the very best example, of sacred oratory.

Corinth (Acts 18: 1-18).—The next station at which the apostles stopped was Corinth, forty miles west of Athens, on the isthmus between Hellas and Peloponnesus. Corinth was at this

time the metropolis of Greece and the residence of the Roman proconsul. Here Paul preached for a year and a half, and worked for a while at his trade as tent-maker. It was during this stay at Corinth that he wrote his two epistles to the Thessalonians.

Cenchrea (Acts 18:18).—Cenchrea is merely mentioned as the place from which Paul set forth on his return journey. It is evident, however, that he or some other Christian minister had planted a church here; for in Rom. 16:1 we read of Phebe, who was a servant of the church at Cenchrea. It is supposed to have been the eastern harbor of Corinth, about nine miles from that city.

Ephesus.—Setting sail from Cenchrea, the apostle sailed eastward across the Aegean Sea, and after a voyage of about two hundred and fifty miles reached Ephesus (Acts 18:19-21). He stayed at Ephesus but a short time, though the people desired him to tarry longer with them. Having a great desire to attend the coming feast at Jerusalem and promising that if God willed he would return to them, he set sail from Ephesus.

Caesarea (Acts 18:22).—After a voyage of about six hundred miles, in which he passed around the southwestern border of Asia Minor, past the islands Rhodes and Cyprus, he landed

at Cæsarea, on the western coast of Palestine.

Jerusalem (Acts 18:22).—For the fourth time since his conversion the apostle entered the Holy Land and the city of Jerusalem. He stayed only a short time, to salute the church and perhaps to leave the gifts of the Gentile Christians to the poorer saints of Judea; then he set out once more for Antioch.

Antioch.—From Jerusalem he probably went overland to Antioch. It is likely that he took with him not only Silas, who had accompanied him since the beginning of his second missionary journey, but also Timotheus. This ended the second missionary journey of the apostle Paul.

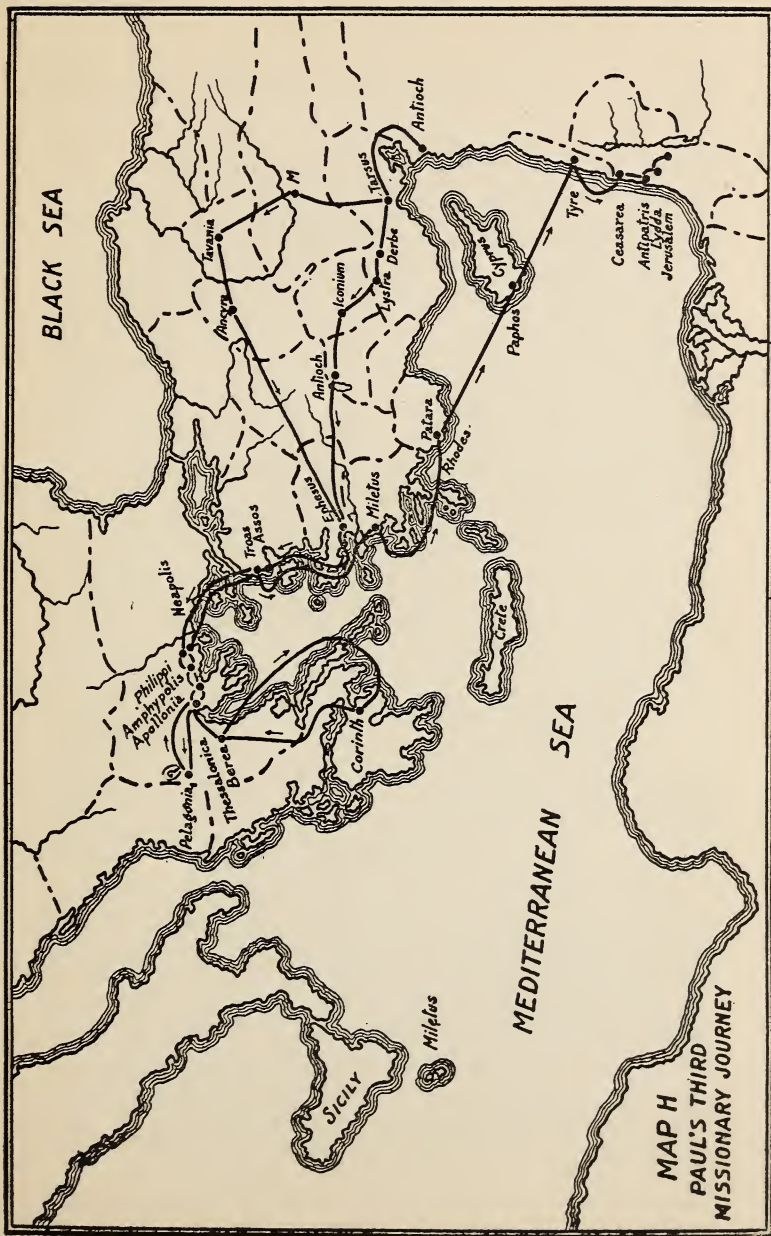
CHAPTER XIX

THIRD MISSIONARY JOURNEY OF
PAULHIS VOYAGE TO ROME AND HIS LAST
JOURNEYTHE THIRD MISSIONARY JOURNEY
A. D. 54-58

Antioch.—It was from this place that the apostle started on each of his three great missionary journeys.

Galatia (Acts 18:23).—After spending some time at Antioch, Paul again departed and went over a part of Asia Minor strengthening the disciples. The places visited in Asia Minor on this journey are not definitely known. There are two probable routes, either of which the apostle may have taken from Antioch to Ephesus. Both routes are marked on Map H.

Ephesus (Acts 19:1).—One author has said that Ephesus may be regarded as the third capital of Christianity, Jerusalem having been its birthplace and Antioch the center of its foreign missions. Paul remained at Ephesus this time for nearly three years. It was at this time that



MAP H
PAUL'S THIRD
MISSIONARY JOURNEY

Paul "disputed" daily in the school of Tyrannus. This disputation continued for about two years, so that "all Asia" heard the word of the Lord, both the Jews and the Greeks. It was here that the Lord wrought special miracles by the hand of Paul (Acts 19:12). So mightily grew the word of God that many who had been practising magical arts brought their books together and burned them publicly. The price of the books burned was counted and found to be fifty thousand pieces of silver. This amount is thought by some to be about \$9,000; others, who consider the "pieces of silver" to be the Jewish shekel, estimate that the books were worth more than \$34,000. After the church had been fully established and the gospel planted at Ephesus, Paul planned to go through Macedonia and Achaia, then to Jerusalem, and afterward to Rome. It is interesting to note that at Ephesus Paul for the first time separated the Christians from the Jewish synagogues.

Troas (2 Cor. 2:12, 13).—On this visit to Troas, Paul expected to meet his companion Titus with news from the church at Corinth, but was disappointed. Waiting some time for the expected news, Paul again took ship and sailed once more from Asia to Europe.

Macedonia (Acts 20:2, 3).—We are not told what places he visited in Macedonia at this time;

but we may infer that he visited Philippi, Thessalonica, Berea, and places of his former labors. It was probably while in Macedonia that he wrote the two Epistles to the Corinthians.

Greece (Acts 20:2).—We read, “And when he had gone over those parts [Macedonia], and had given them much exhortation, he came into Greece.”

Philippi (Acts 20:2-6).—Paul was now ready to start on his homeward journey; but for some reason, probably on account of the plotting of the Jews to kill him, he did not take a direct route, but went around the Aegean Sea by way of Philippi and Troas. From Corinth, where with all probability he had spent some time while in Greece, he chose to go overland to Philippi. This was now the third time that Paul visited Philippi. Here he was joined by Luke, the evangelist, who ever after was his companion in labor.

Troas.—From Philippi the company sailed across the Aegean Sea to Troas, where they remained seven days. A part of the company had preceded Paul and Luke. Paul chose to go on foot as far as Assos, a distance of nineteen miles, where he was taken on board with the rest of the company. It was while at Troas that Paul preached until midnight and Eutychus,

having fallen asleep, fell down from the third story and was taken up dead.

Mitylene.—Here they anchored for the night, probably because the channel was not easy to follow among the islands (Acts 20:14).

Chios (Acts 20:15).—This place was barely touched, and they then sailed across to the shores of Asia Minor.

Samos (Acts 20:15).—Here they probably anchored again for the night.

Trogyllium (Acts 20:15), a place on the coast of Asia Minor at the foot of Mt. Mycale. This place is still called St. Paul's Port. They sailed past the harbor of Ephesus without stopping.

Miletus (Acts 20:16-38).—Here the ship was delayed for a time. Taking advantage of the opportunity thus afforded, Paul sent for the elders of the church at Ephesus and gave them a farewell address and his fatherly advice and counsel.

Coos (Acts 21:1) was the next stopping-place for the ship.

Rhodes (Acts 21:1).—At this island they did not stop long.

Patara (Acts 21:1) was a seaport in the province of Lycia in Asia Minor opposite Rhodes. Here the vessel in which the apostolic company were sailing came to the end of its voyage. "And

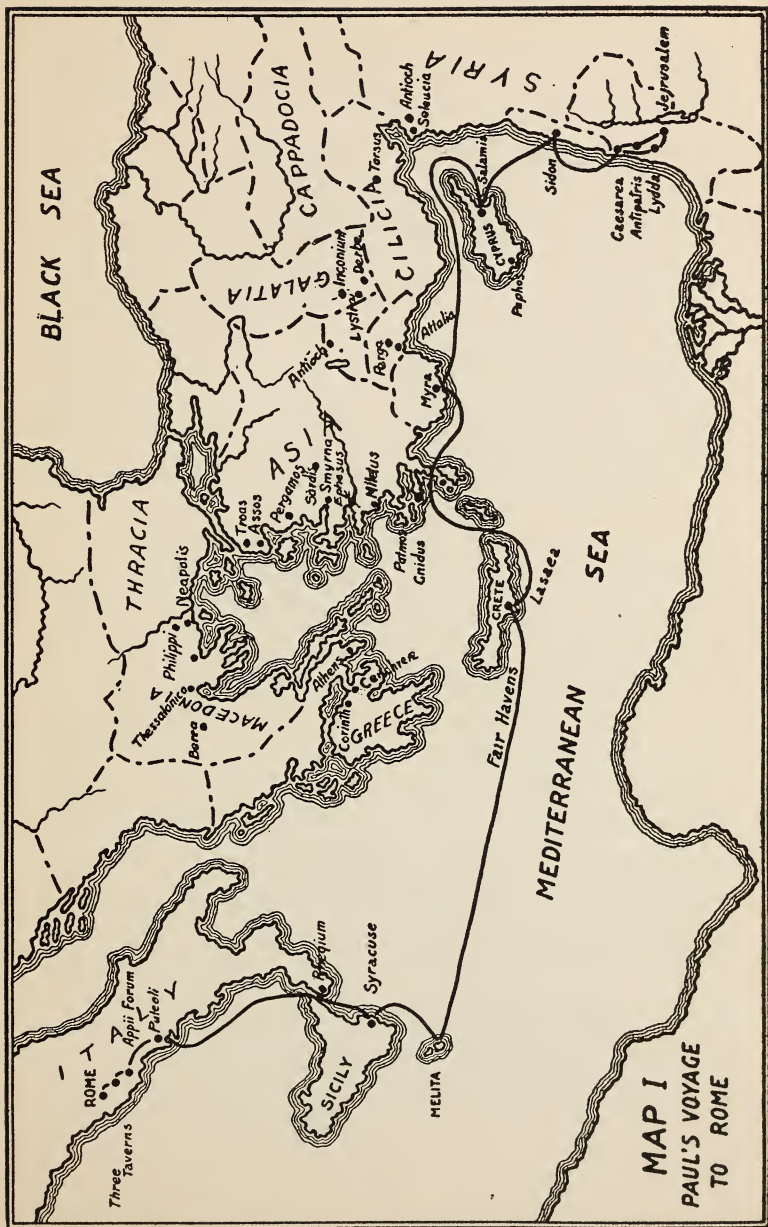
finding a ship sailing over unto Phœnicia, we went aboard and set forth'' (Acts 21:2).

Tyre.—Passing by Cyprus, they paused for seven days for the vessel to unload its burden. Here Paul found a body of Christians, planted probably by Philip, the evangelist. At this place Paul was warned against going up to Jerusalem. When he and his companions were ready to leave, the brethren accompanied them to the shore to bid them adieu.

Ptolemais.—Taking ship from Tyre, they sailed to Ptolemais, where they saluted the brethren and stopped for a day.

Caesarea.—At this station they entered the house of Philip, who years before had been driven out of Jerusalem by Saul of Tarsus. What a happy meeting of Paul and Philip this must have been! Here again Paul received warning from the prophet Agabus not to go up to Jerusalem.

Jerusalem.—Paul was stedfast in his determination to see the holy city again, and for the fifth time since his conversion and for the last time in his life Paul entered Jerusalem, from which soon afterward he was carried as a prisoner.



VOYAGE TO ROME

True to the prediction of the prophet Agabus, Paul was seized by a Jewish mob at Jerusalem; and but for his rescue by Roman soldiers, he would have been killed. From this time on, the life of St. Paul was spent as a prisoner. The Roman officer in charge of the tower where Paul was imprisoned, being informed that the Jews had formed a plot to kill Paul, sent him away by night under a strong escort to Felix, the Roman governor, at Cæsarea.

Antipatris (Acts 23:31, 32).—Beyond this place the soldiers were not needed; so they returned, and Paul journeyed the rest of the way, twenty-six miles, under the escort of the cavalry.

Caesarea (Acts 23:33).—Here Paul remained in prison for more than two years, was tried by Felix, and made his memorable defense before young Herod Agrippa (Acts 24-26). Being a Roman citizen, he appealed to Cæsar and to the supreme court of Rome. He was then put on board a ship with a company of prisoners under the care of Julius, the centurion of Augustus' band. Luke and Aristarchus were with Paul on this voyage.

Sidon (Acts 27:3).—Here the vessel touched the next day after it had left Cæsarea, and Paul was permitted to go ashore with a soldier to whom he was chained.

Myra.—After leaving Sidon, the vessel was carried by contrary winds to the north of Cyprus; so Paul was again sailing in the waters through which he had passed many times (Acts 27: 4-6). At Myra, in Lycia, the prisoners were transferred to another vessel.

Crete.—The next port was to have been Cnidus, on the coast of Caria one hundred miles from Myra; but on account of unfavorable weather the vessel was unable to enter, so turned southward to the island of Crete. Rounding Cape Salmone, the eastern end of the island, they entered at a place on the southern coast, known as Fair Havens. Here they remained for some time, and Paul exhorted them to remain there until the winter was over (Acts 27: 9, 10). But the master of the ship and the majority of those on board, however, favored the attempt to make the haven of Phenice (Acts 27: 12) before going into winter quarters. Loosing, therefore, from Fair Havens, they sailed close by Crete. Soon the Euroclydon winds arose and the ship was driven near an island called Clauda, where the ship had to undergo some repairs before again putting to sea. A heavy tempest tossed them for many days and they were finally shipwrecked.

Melita.—After being shipwrecked they succeeded in gaining the shore, whereupon they

learned that they were on the island of Melita, now called Malta. It is about sixty-two miles south of Sicily. The place where Paul is supposed to have been shipwrecked is on the north-eastern side of the island. At Malta Paul was entertained by the chief man of the island (Acts 28:7).

Syracuse (Acts 28:12).—After spending the winter on the island of Melita, Paul and the other prisoners were placed on board another ship bound for Rome. The first stopping-place on this part of the voyage was Syracuse, on the eastern shore of Sicily, where they stayed three days.

Rhegium (Acts 28:13).—Here the ship stopped a day, awaiting a favorable wind.

Puteoli was one of the chief ports of Italy. Here the vessel ended its voyage, and Paul and his fellow-prisoners disembarked. Paul found a Christian church, and he was permitted to remain a week before going to Rome, which was now only one hundred and forty-one miles distant.

Appii Forum.—At this place, and again at Three Taverns, Paul was met by Christian brethren who had heard of his coming and had come to give him welcome and to bid him to be of good cheer.

Rome.—Arriving at last at the imperial city, Paul was delivered to the captain of the guard, but was allowed to dwell in his own house with a guard.

THE LAST JOURNEY OF THE APOSTLE PAUL

The recorded history of the life of the apostle Paul ends with the last chapter of the Acts of the Apostles. The history of his life after his arrival at Rome is founded only on tradition and conjecture, with the exception of a few facts that may be gleaned from his later writings. From his writings to the Philippians and to Philemon it is evident that he expected an acquittal and release after his trial at Rome; and from First Timothy and Titus it would seem that after his imprisonment he had at least two years of liberty.

From tradition and from what may be gleaned from Paul's writings, the following outline of the remainder of his life has been conjectured.

1. Near the close of Paul's imprisonment (Phil. 1:22) he was expecting to visit the churches of Proconsular Asia, especially the church at Colosse, and therefore he desired Philemon to prepare for them a lodging.

2. Just prior to his release, the apostle sent Timothy to Philippi, expecting soon to follow him (Phil. 2:19-24). This hope of the apostle's, it would seem, was realized; for we may infer from 1 Tim. 1:3 that Paul and Timothy had gone to Ephesus, where Timothy was left in charge of the church while Paul went to Macedonia.

3. It is supposed that at this time he also visited Crete (Tit. 1:5).

4. We find Paul at Nicopolis, a place not previously mentioned in the history of the journeys of Paul (Tit. 3:12).

5. From 2 Tim. 4:13 it is evident that Paul passed through Troas and stopped with a man named Carpus, in whose care he left his mantle and some manuscripts. Farrar is of the opinion that Paul was here arrested and taken away in such haste that he could not obtain these articles.

6. In 2 Tim. 4:20 we have a text that shows that Paul visited another place, Miletus, probably as a prisoner. Slight confirmation of this view, is found in a tradition that there is among the ruins of Ephesus a place pointed out as the prison of Paul.

7. From Ephesus he may have set sail once more as a prisoner for Rome. At Rome his imprisonment was short and his friends were few,

for by this time the church had been scattered by the terrible persecutions of Nero. He therefore wrote, urging Timothy to hasten to him and to bring with him Mark. Tradition tells us that he was finally beheaded three miles from Rome.

MAP J
THE ISLES OF GREECE
AND THE SEVEN CHURCHES



CHAPTER XX

THE SEVEN CHURCHES OF ASIA

Near the close of the first century of the Christian era the apostle John was banished by the emperor Domitian to Patmos, a small and barren island twenty-four miles west of the shores of Asia Minor, twenty miles south of the island of Samos, and about seventy miles southwest of Ephesus. The island is about twenty miles in circumference and is rocky and desolate. Its loneliness and seclusion made it a fitting place for the banishment of criminals. While in exile on this island the apostle John received the vision of the Apocalypse. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (Rev. 1: 10, 11).

Before locating the seven churches of Asia it will be necessary to note the varied meaning of the word "Asia."

The ancients had no divisions of the world into parts as we have today; hence the word

“Asia,” in the extended modern sense, does not occur in Scripture. Indeed, it does not at all occur in any sense in the Hebrew Scriptures, but is found in the books of the Maccabees and in the New Testament. It there applies, in the largest sense, to that peninsular portion of Asia which, since the fifth century, has been known as Asia Minor; and, in a narrower sense, to a certain portion thereof known as Asia Proper.

Thus it is now generally agreed, first, that Asia in some texts (Acts 19: 26, 27; 20: 4; 27: 2) denoted the whole of Asia Minor; secondly, that only Asia Proper, the Roman or Proconsular Asia, is denoted in other texts (Acts 2: 9; 6: 9; 2 Tim. 1: 15; Rev. 1: 4, 11).

The location of the cities in which were the seven churches of Asia we will follow in order as given in the Bible—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. This is the most natural order; for starting at Ephesus, one could go north to Smyrna and Pergamos, then turning southward, to Thyatira, Sardis, Philadelphia, and Laodicea, forming with the journey a horseshoe, the eastern side of which is the longer.

Ephesus (Rev. 2: 1) was the capital of the province of Lydia and the most important of the seven cities. Its church was the largest, and it was addressed first probably on account of its

size and importance, or probably on account of its being nearest to Patmos; and therefore a carrier, taking the message to the seven churches, would most naturally visit Ephesus first. It is thought that the apostle John spent the closing years of his life at this place.

Smyrna (Rev. 2: 8) is about forty miles north of Ephesus, also on the Aegean Seacoast. Unlike the other cities mentioned in the Revelation, Smyrna has endured the test of time and is to-day one of the largest cities on the Asiatic side of the Aegean Sea, having a population of nearly two hundred thousand people. The modern city, however, is about two miles from the ancient site.

Pergamos (Rev. 2: 12), or *Pergamum*, about fifty miles northeast of Smyrna and twenty miles from the Aegean Sea, is said to have once been the most splendid city of Asia Minor. Its most interesting features today are its ruins. It was celebrated for its large library, which contained two hundred thousand manuscripts. These were presented to Cleopatra by Mark Antony and removed to Alexandria. The principal god of the city was Aesculapius, the patron divinity of medicine, who was worshiped in the form of a serpent.

Thyatira (Rev. 2: 18) was in the province of

Lydia, on the road from Pergamos to Sardis. It was founded by Alexander the Great, who peopled it with colonists from Macedonia. It is a prosperous manufacturing town, but it has never been a great city. The dyeing of woollen goods was one of the leading industries. The purple cloth mentioned in Acts 16:14 still has a reputation throughout the Orient. It is now a small place of about seventeen thousand inhabitants.

Sardis (Rev. 3:1), thirty miles south of Thyatira, was the ancient capital of the empire of Cræsus, the wealthy king of Lydia who was conquered by Cyrus the Great.

Philadelphia (brotherly love) (Rev. 3:7) was about twenty miles southeast of Sardis and about eighty miles east of Smyrna. The city was built by Attalus Philadelphus, king of Pergamos, from whom it took its name.

Laodicea (Rev. 3:14), about sixty miles southeast of Philadelphia, was the wealthy capital of the province of Phrygia. In A. D. 62 it was destroyed by an earthquake, and so wealthy were its inhabitants that they refused the proffered help of Rome in the rebuilding of their city. One of the Epistles of Paul, which has not been included in the canonical writings, was addressed to the church at Laodicea (Col. 4:16). In the church of Laodicea is seen an example of

the dangers of earthly riches; for its worldly prosperity seemed to have been reflected in the congregation, which received the sharpest rebukes of all the churches addressed in the Apocalyptic letter.

QUESTIONS ON CHAPTER I

1. Bound the Old Testament World.
2. How long a period is covered by Old Testament history?
3. How does the area of the Old Testament World compare with that of the United States?
4. How many square miles in the Old Testament World?
5. How much of this area is occupied by large bodies of water, and how much by land?
6. How much of the area of the Old Testament World is desert land, and how much is habitable territory?
7. How many seas are included in the Old Testament World, and how many of these are mentioned in the Bible?
8. Give the location of the following seas: the Red Sea, the Mediterranean Sea, the Sea of Galilee, the Persian Gulf, the Caspian Sea.
9. Which of these seas is entirely surrounded by land?
10. Which of these seas are mentioned in the Bible? Give references where they are mentioned.
11. Where do the great mountain ranges of the Bible have their origin?
12. Give the general location of the Ararat mountain ranges.
13. What important event is connected with one of its highest peaks?
14. Give a general description of Greater and Lesser Ararat. What are their respective elevations?

15. Describe the origin and general direction of the Caspian range.

16. What mountain range forms the eastern watershed of the "twin rivers"?

17. Give the origin and direction of the Lebanon range.

18. Into what two ranges is the Lebanon range divided?

19. What is the name and the altitude of the highest peak of the Lebanon range?

20. What important mountain is toward the south of the Lebanon range?

21. Which of the five mountain ranges is most closely connected with the history of the Bible?

22. Describe briefly the Taurus range.

23. Where do most of the rivers of the Bible have their origin?

24. What is the Bible name for the river Tigris? Where does it rise, and what is its general direction?

25. Give the approximate length of the Tigris from its head to where it unites with the Euphrates.

26. Describe the directions of the Euphrates.

27. What is the distance from the junction of the Euphrates and the Tigris to the Persian Gulf? What is the name of the river after the union?

28. What is the width of the Euphrates at Babylon?

29. How far from its mouth is the Euphrates navigable?

30. What important boundary is made by the Euphrates?

31. What great city stood on its banks?

32. Describe how the distance from the junction of the Euphrates and Tigris to the Persian Gulf is constantly being increased.

33. Between what two mountain ranges does the Jordan flow?

34. What great river of the Old Testament World flows northward, and what is its length?

35. Describe the peculiarity of the Nile.

36. What river of this chapter is not mentioned in the Bible?

QUESTIONS ON CHAPTER II

1. Into how many divisions is the Old Testament World naturally divided, and to what country do they nearly agree?

2. Give the natural divisions of the Old Testament World.

3. What can you say concerning the way these divisions compare with those of the United States of America?

4. Name and bound the lands on the eastern slope.

5. Name and bound the lands in the central plain.

6. Name and bound the lands on the western slope.

7. How many empires occupied the territory of the Old Testament World? Name them and give their order.

8. How many kings and monarchs can you name who belonged to these empires?

9. Give the probable location of Eden.

10. Give the location of Ur, Haran, Damascus, and Hebron, and relate some event from the Old Testament connected with each.

11. Give the probable location of Sodom and Gomorrah and your reason for locating them as you do.

12. Locate Tyre and relate some event connected with this city.

13. Where was Shushan, and of what empire was it the capital? What important Bible event is connected with this city?

14. Give the situation of Babylon. Name three of its kings and mention four important events connected with the city.

15. Of what empire was Nineveh the capital? On what river was it situated? Name two important events in Nineveh's history.

16. What was the earliest capital of Egypt?

17. Which is the most important city in Bible history, and why?

QUESTIONS ON CHAPTER III

1. Where is found the best record of the re-peopling of the world after the flood?

2. How many sons had Noah? Name them.

3. Name, in a general way, the territory settled by each of Noah's sons.

4. Name the sons of Japheth.

5. What race of people are descendants of Japheth?

6. Name some of the people who are supposed to be the descendants of Gomer.

7. What ancient nation descended from Madai?

8. What ancient nation of great prominence is supposed to have descended from Javan?

9. What is the meaning of the word Ham?

10. What great empire is supposed to have been founded by Nimrod?

11. What relation was Nimrod to Noah?

12. Why are the descendants of Ham named more particularly than those of Japheth?

13. Name two settlements of the descendants of Ham.

14. Who was the first son of Ham, and how is his name translated in the Bible?

15. Who was the second son of Ham, and what is the literal meaning of his name?

16. Who was the third son of Ham, and what section of the country is his name supposed to refer to?

17. Who was the fourth son of Ham, and of what people is he the ancestor?

18. What seacoast town was named after the first son of Canaan?

19. Which was the eldest of Noah's sons?

20. What reason can you give for the eldest son's being mentioned last in the tenth chapter of Genesis?

21. Of how many races was Shem the father? Name them.

22. From which son of Noah was Abraham a descendant?

23. From the name of what person do we have the word Hebrew?

24. Who is supposed to have been the father of the Arab tribes?

25. What country is supposed to have been occupied by Aram?

26. Where was the land of Uz?

27. What prominent character of the Bible lived in the land of Uz?

QUESTIONS ON CHAPTER IV

1. Where was Abraham born?
2. Describe the first journey of Abraham with his father's family.
3. Where was the first settlement of Abraham in the land of Canaan?
4. Where did Abraham stop after leaving Shechem?
5. Between what two places was his camp after leaving Bethel?
6. Where did he next go?
7. Describe Abraham's difficulty in Egypt.
8. Was Abraham justified in saying that his wife was his sister?
9. To what place did Abraham journey after leaving Egypt?
10. Who of Abraham's kindred journeyed with him until this time? Why did they separate?
11. Give a general description of the country chosen by Lot and that left to Abraham.
12. After the second removal from Bethel, to what place did Abraham go?
13. Give a description, in your own words, of Abraham's pursuit of the Elamites.
14. After his removal from Hebron, to what part of the country did Abraham go?
15. What is the meaning of "Beersheba," and why was it so called?
16. What, to your mind, was the most important journey Abraham made?

17. Which of the three patriarchs, Abraham, Isaac, and Jacob, lived the longest?

18. Did Isaac cover as much territory in his journeys as his father Abraham?

19. Where was the first known home of Isaac?

20. What was the cause of Isaac's removal to Gerar?

21. Can you give a reason why the Lord warned Isaac against going down into Egypt?

22. What was the probable reason for Isaac's going to Rehoboth?

23. Where do we next find Isaac?

24. Name three important events of Isaac's life at Beersheba.

25. How old was Isaac when he died, and where was he buried?

26. Where was Jacob born, and who were his descendants?

27. What was the reason of Jacob's flight from Beersheba to Haran?

28. At what place did he stop on his way, and what important event took place there?

29. How far is it from Beersheba to Haran?

30. Mention an important event connected with Jacob's return journey to the land of Canaan.

31. At what place did Jacob settle on his return, and what circumstance caused him to leave that place?

32. Where did the death of Rachel, Jacob's wife, occur?

33. At what place did Jacob next settle, and what two important events took place while he was there?

34. What occasioned Jacob's going down into

Egypt, and what happy surprize did he meet there?

35. How long did Jacob remain in Egypt?

36. Describe Jacob's last journey—the funeral procession.

QUESTIONS ON CHAPTER V

1. Give an outline of this chapter.

2. Give the different names of Egypt, with an explanation of each.

3. Give the location and boundaries of Egypt.

4. How many natural divisions has Egypt, and what are they?

5. Describe the physical features of Egypt.

6. Bound and describe the peninsula of Sinai. Give its area.

7. What two physical features characterize this peninsula?

8. How many wildernesses are there in the peninsula of Sinai? Name them.

9. From whom did Edom get its name? What other names refer to it?

10. Bound the land of Edom.

11. Describe the physical features of Edom.

12. Were the Edomites friendly to the Israelites?

13. Bound and describe the land of Moab.

14. Give the division of the passage of the Israelites from Edom to Canaan.

15. Give the encampments in each division of the journey.

16. How long was it from the time the Israelites left Edom until they reached Sinai?

17. Give the principal events that took place during the encampment at Sinai.

18. How long did the Israelites stay at Sinai?

19. Name the encampments from Sinai to Kadesh.

20. Name some events that happened between Sinai and Kadesh.

21. What can you say concerning the location of Kadesh?

22. Describe the events that took place at Kadesh.

23. Describe the final march from Kadesh to the promised land.

24. Give the most important events that took place while the Israelites were encamped in the field of Moab.

QUESTIONS ON CHAPTER VI

1. In what direction, during the four hundred years between the Old and New Testaments, does Bible geography move, and how far?

2. What sea of New Testament geography is most prominent?

3. Give the different names applied to the sea of Galilee, and give its location.

4. Give the location of the following seas: Black, Aegean, Adriatic, and Dead.

5. Name the islands of this chapter, and give the location of each.

6. Give the provinces in each of the following countries: Europe, Asia, Africa, Asia Minor.

7. Give the provinces according to the following groups: on the Black Sea, on the Aegean Sea, on the Mediterranean, in the interior.

8. Name from memory the principal cities of the New Testament, and mention some prominent fact or well-known event connected with each.

9. Name all the provinces of the New Testament World.

QUESTIONS ON CHAPTER VII

1. Of what country are we studying the geography?
2. About how much of Bible history is associated with this land?

3. What can you say of the importance of Bible geography?

4. Why is it somewhat difficult to give an exact boundary of Palestine that will apply to all ages of its history?

5. Give the boundaries of Canaan before it was possessed by the Israelites.

6. What did Palestine, as divided among the twelve tribes, include?

7. Bound Palestine proper.

8. Bound the Promised Land as promised to Abraham and others.

9. What was the most northern town in Palestine?

10. What was the most southern town?

11. Give the different names by which this land has been known, and explain their origin.

12. What is the area of Palestine? To what two States is it about equal?

13. How far is it along the coast line from Zidon to Gaza?

14. How far from Zidon due east to Jordan?

15. How far from Gaza due east to the Dead Sea?

16. How far from Dan to Beersheba?
17. Name the natural divisions of Palestine.
18. Explain the comparative altitudes of these divisions.
19. Which of these divisions is the most fertile?
20. What desert lies east of the plateau on the east of Jordan?
21. What is the length of the Jordan valley from Mt. Hermon to the southern end of the Dead Sea?
22. What springs are at the head of the Jordan? What is their altitude?
23. What is the total fall of the Jordan valley?
24. Describe the width of the Jordan valley at the following places:
 1. Above Lake Merom.
 2. Between Lake Merom and the Sea of Galilee.
 3. Below the Sea of Galilee.
 4. Just north of Jericho.

QUESTIONS ON CHAPTER VIII

1. What are the two main divisions of the mountains of Palestine?
2. How do the altitudes of these divisions compare?
3. How many divisions of the mountains west of the Jordan, and what are they?
4. Give a description of Mt. Carmel.
5. Give the most important mountains west of the Jordan, and relate some Bible event associated with each. (Find other events than those mentioned in the chapter, if possible.)

6. Name the important mountains east of the Jordan, giving some event in connection with each.
7. Give the valleys mentioned in this chapter, and some important event associated with each.
8. Describe in your own words the plains mentioned in this chapter.
9. Give the notable battles fought on the Plain of Esdraelon.
10. Give the boundaries and a brief description of the desert lands adjacent to Palestine.
11. What wilderness is in Palestine?
12. What desert south of Palestine? What one on the east?

QUESTIONS ON CHAPTER IX

1. How many seas belong to Palestine geography?
2. What seaport town is nearest Jerusalem?
3. Give the different names for the Mediterranean Sea.
4. Give the different names and a description of the Dead Sea.
5. Give the location and elevation of the Dead Sea.
6. Give the different names and location of the Sea of Galilee.
7. How many events in the life of Christ, associated with this sea, can you give by memory? What are they?
8. Give location, size, shape, and altitude of Lake Merom.
9. Name the most important river of Palestine.

10. What two streams of Palestine do not dry up in summer?

11. Give the total fall of the Jordan from its head to its mouth.

12. Give the length of the Jordan: (a) following the river bed, (b) in a straight line.

13. What two rivers flow into the Jordan below the Sea of Galilee?

14. What are the two prominent features of the Jordan?

15. Locate the fords of the Jordan, and give some historical account in connection with each.

16. What river forms the northern boundary of Palestine? Give its source, direction, and length.

17. Give two events of Hebrew history connected with the Kishon.

18. What tributary of the Jordan is not mentioned in the Bible?

19. What river empties into the Jordan midway between the Sea of Galilee and the Dead Sea?

20. What river often mentioned in the Bible flows into the Dead Sea? Explain its use as a boundary line. Give its length and its width at the mouth.

21. Name the five important brooks of the Bible.

22. Name some event in Bible history associated with each brook of this chapter.

23. What can you say in general of the environs of Jerusalem?

24. What valley on the west and south of Jerusalem?

25. What valley on the east?

26. Describe in full the physical features of the city.
27. Locate Mt. Zion and give its height.
28. Upon what hill was Solomon's temple built?
29. Where are the following, and why are they so called: Mount of Offense, Hill of Evil Counsel, Acedama, Mount of Ascension?
30. From what place did Titus view Jerusalem, and where is it?

QUESTIONS ON CHAPTER X

1. What can you say concerning the variety of climate in Palestine?
2. Give the months of the year in which rain falls in Palestine.
3. Give the time of year of the "early" and "latter" rains.
4. How many seasons are directly mentioned in the Bible?
5. Give the seasons as mentioned in Gen. 8:22.
6. Name two of the most important trees of Palestine, and the district where each grows.
7. What tree furnishes the husks with which the prodigal would fain have filled himself?
8. Name a few of the common garden vegetables?
9. What can you say of the flowers of Palestine?
10. Give the principal field products.
11. What two wild animals are now not to be found in Palestine?
12. Mention from memory six wild animals and the most important domestic animals.

13. Name a few of the insects mentioned in this chapter.

14. Name the most common fishes found in the Jordan and in the Sea of Galilee.

15. What fish of the Mediterranean is supposed to have been the great fish that swallowed the prophet Jonah?

16. Name a few of the common birds of Palestine.

17. What were the most important industries of the Hebrews?

18. Name and give a brief description of the instruments of agriculture used by the Hebrews.

19. Do you think that the experience gained in Egypt was valuable to the Israelites in the land of Canaan?

20. What mode of cultivating the hillsides was employed in Palestine?

21. Describe the requirements of the law with respect to the cultivation of the soil in the seventh year.

22. What were the principal products?

23. Give the time of the wheat harvest and the time of the barley harvest.

24. Give the different modes of reaping.

25. Give, with a few Scripture references, a brief description of a threshing-floor and threshing-instruments.

26. Describe the process of winnowing.

27. Give a brief description of a shepherd's life and the care of flocks.

28. What can you say of the custom concerning digging wells and why it was considered so meritorious an act?

29. From what circumstances would you conclude that sheep-herding was among the most respectable of occupations?

30. Describe the wine-press.

31. When was the time of vintage, and why was it attended with great joy?

32. Give a short description of the wine-press, the treaders of grapes, and the wine bottles.

33. What are the different products made from olives? Describe the method of their manufacture.

QUESTIONS ON CHAPTER XI

1. Name the aboriginal races of the land of Canaan.

2. What can you say of the physical appearance of the first inhabitants of the land of Canaan?

3. Give the probable location of each of the original tribes of the land.

4. Who was the father of the Canaanites?

5. Why were all the tribes who supplanted the aborigines sometimes called Canaanites?

6. Name from memory the Canaanitish tribes in order as given in this lesson.

7. Which of the Canaanitish tribes were the most powerful, and which of them inhabited the richest part of the country?

8. From which of the tribes did the land derive its present name—Palestine?

9. Give the probable location of each of the Canaanitish tribes.

10. Name one or more of the principal cities of each of the Canaanitish tribes.

11. Which of the Canaanitish tribes were the Israelites specifically commanded to exterminate?

12. Give the four main divisions of the land of Canaan as divided among the ten tribes.

13. Name ten tribes of the children of Israel among whom the land was divided.

14. Why was no portion allotted to the Levites?

15. Bound one tribe in each of the four general divisions.

16. What was the ancient name of Jerusalem, and to which of the Canaanitish tribes did it belong?

17. Name the cities of refuge, and give the tribe in which each one was located.

18. Under what form of government were the Israelites at the time of the conquests of Canaan?

19. What city was at one time the seat of government and a religious center of the ten tribes, and where was it located?

QUESTIONS ON CHAPTER XII

1. Under what form of government were the children of Israel before the time of the kings?

2. Tell of the acquisition of the city of Dan by the tribe of that name.

3. The reign of what three kings is known as the Undivided Monarchy? Why?

4. What was the area of the possessions of the Israelites when Saul became king?

5. Where was Ramah, and to what circumstances does it owe its importance?

6. At what place was Saul introduced to the people as their king?

7. What city was the capital of Saul's empire?

8. Where was Saul formally recognized as king?

9. Against what five nations did Saul wage war?

10. Tell of the war with the Ammonites.

11. In which war was Saul disobedient to the Lord, and in what did he disobey?

12. What act of David's brought him into prominence?

13. Name and locate twelve places visited by David in his flight from Saul.

14. What act marked the turning-point in Saul's career?

15. Name and locate the four places connected with Saul's last campaign.

16. Where and how did Saul meet his death?

17. How much did David increase the extent of the kingdom during his reign?

18. What town was David's birthplace, and where was it?

19. What decisive battle was fought at Gibeon? Where was Gibeon?

20. What strong fortress did David take and make his capital?

21. In what valley did David twice defeat the Philistines, and where was it?

22. What was the extent of David's realm after the capture of the Ammonites?

23. What two battles were fought as the result of internal troubles?

24. Why does the record of Solomon's reign belong chiefly to history?

QUESTIONS ON CHAPTER XIII

1. Into what five kingdoms was the empire of Solomon divided at his death?

2. Bound each of these.

3. What three cities were at different times the capital of the kingdom of Israel?

4. Locate the two religious centers of the kingdom of Israel.

5. What was the duration of the kingdom of Israel?

6. How many and what tribes constituted the kingdom of Judah?

7. What city was their seat of government and religious center?

8. What was the object of deporting the inhabitants of a conquered land?

9. What eastern nation was rising into power at the time of the first captivity? What was their chief city?

10. Which kingdoms were conquered first, Judah or Israel?

11. To what place were the people of Israel taken?

12. By what nation was the remaining kingdom conquered, and to what place were the people carried?

13. The Samaritans are descendants of what peoples?

14. What do we learn of the location of the Jews from the Book of Esther?

15. What city was the seat of government of the Persian kings?

16. How many years elapsed between the captivity of Israel and Judah?

17. Why was Israel carried to one place and Judah to another?

18. What nation was in power when the Jews were allowed to return to their own land?

19. What became of the ten tribes of Israel?

QUESTIONS ON CHAPTER XIV

1. What was the most common division of Palestine in the days of Christ?

2. Bound Judea.

3. Bound Samaria.

4. What part of Samaria was occupied almost entirely by Gentiles?

5. Give the extent of the province of Galilee.

6. Bound Perea.

7. What is the meaning of "Perea"?

8. Locate the province of Decapolis.

9. In which of these provinces did Christ spend the greater part of his ministerial life?

10. Locate Bethlehem. Give historical incidents connected with it.

11. What town was the home of Mary, Martha, and Lazarus, and where was it?

12. Where is the Mount of Olives, and why was it so named?

13. Locate the Garden of Gethsemane.

14. Where was Jesus crucified?

15. Describe the Wilderness of Judea.

16. Locate Ephraim, Emmaus, Jericho, Sychar,

Salim, Samaria, Nazareth, Cana, Nain, Magdala, Bethsaida, Capernaum, Bethabara, and Gergesa.

17. Name and locate the mountain which is supposed by best authorities to be the mount of transfiguration.

QUESTIONS ON CHAPTER XV

1. Give the divisions of the life of Jesus.
2. What was the first journey of Jesus?
3. Where was Jesus when visited by the wise men from the East?
4. What occasioned his flight into Egypt?
5. To what city did he go on his return from Egypt? Why?
6. What important event took place when he was twelve years old?
7. What town was his home until he entered upon his public work?
8. How far did Jesus go to be baptized?
9. Where did he go after his baptism?
10. Where did Jesus call his first disciples?
11. Trace our Lord during the first and second years of his ministry, and give some events that occurred at each place.

QUESTIONS ON CHAPTER XVI

1. With what year of the ministry of Jesus is this chapter concerned?
2. Give in order the several places visited by Jesus, as mentioned in this chapter, and mention some mir-

acle, parable, or discourse of Jesus associated with each place.

3. With what four places are the closing events of our Lord's life associated?

4. What are the principal events associated with each of the four places?

5. Mention the different appearances of Jesus after his resurrection, stating in each case those to whom he appeared.

QUESTIONS ON CHAPTER XVII

1. To what nationality were the first seven years of the labors of the apostles confined?

2. What can you give as a cause for the martyrdom of Stephen?

3. What led to the dispersion of the apostles and other Christians from Judea and Jerusalem?

4. About what time did the period of the transition from Jerusalem to the Gentile world begin?

5. What two provinces of the Roman Empire are most closely associated with the early work of the apostles?

6. Give the extent of Syria at this time and its form of government.

7. Give the form of government of Judea and Samaria during the following periods:

a. During the life of Christ.

b. From A. D. 41 to A. D. 44.

c. From A. D. 45 to A. D. 70.

8. With how many cities are the principal events of the early apostolic journeys associated? Name them.

9. Trace the journeys of Philip, giving the several cities in order as visited by him.

10. What was Saul's attitude toward the Christians before he was converted?

11. What can you say of his preaching and early ministry?

12. Give the probable object of the journey of Peter, and mention the places visited by him at this time.

13. Give the places visited by Barnabas on his first recorded journey, and what was his principal object?

14. What direction was Tarsus from Antioch, and what was the principal means of transit between the two places?

15. What was the purpose of the first journey of Saul and Barnabas?

QUESTIONS ON CHAPTER XVIII

1. Who accompanied the apostle Paul on his first missionary journey?

2. Name and locate the several cities visited on the first missionary journey, mentioning, if possible, some event associated with each place.

3. Through what three countries was the second missionary journey, and who accompanied Paul on this journey?

4. What unpleasant circumstances occurred just before Paul set out on his journey?

5. Name and locate the several stations visited by Paul and his company on the second missionary journey.

6. Mention some event associated with each station of the second missionary journey.

QUESTIONS ON CHAPTER XIX

1. Locate the several stations visited by Paul on his third missionary journey.
2. Were any of the stations visited on this third journey visited on a former journey?
3. Trace this third missionary journey, naming the several stations in order as visited.
4. Name in connection with each station any event that may be important.
5. Describe in your own language the circumstances connected with Paul's arrest.
6. Where was Paul sent, and why?
7. At what station did part of the guard turn back?
8. Trace the voyage to Rome, giving the several stations at which the company stopped, and name the principal things that took place at each station.
9. What can you say about our knowledge of the last journey of the apostle Paul?
10. Recite at least three reasons for supposing that Paul was acquitted at Rome, released, and permitted to make another journey.
11. What does tradition tell us of Paul's death?

QUESTIONS ON CHAPTER XX

1. Give the two meanings of the word "Asia" as used in the New Testament, describing the extent of the country described by each.
2. From what place were the messages to the seven churches of Asia written?

3. Give the seven cities in which were located the seven churches of Asia, reciting them in their most natural order.

4. Locate, and give a short description of each city.

5. What can you say of the spiritual condition of the seven churches?

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